the PRIEST

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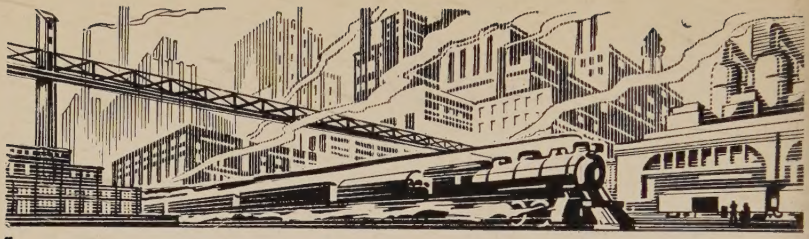

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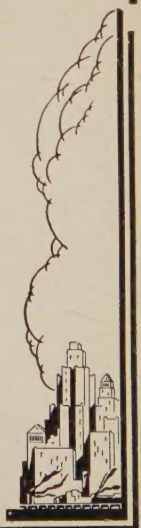

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Correspondence

The Mass In English

Editor:

We pray for certain outstanding servants of God, holy priests or nuns perhaps, loved and venerated by an entire country, that they may soon be canonized. We do not hesitate, fearing that this is anticipating, "pressing," or dictating to, our superiors in Rome. On the contrary, it creates the glorious spectacle of Christ's enormous family pulling together for that which is good. Sooner or later comes the fruitage. The greater the ardor, the quicker the results!

With equal equanimity let us pray and implore, from Heaven and from our earthly superiors, that the day may soon dawn when priests, everywhere, will go daily to the altar, each offering Holy Mass in the language of his hearers!

The most dear Savior, after that sacred Last Supper, in clear-as-daylight language said: "This is My Body!" No missals, with two languages piled up in vertical parallel, a dollar apiece, were dreamed of. It all remained very simple for His disciples; even the early-Church name for the Mass—"the breaking of the Bread."

The proper function of scholarship is to make knowledge clear to all; not to wrap it in grand cloaks of obscurity. It is neither rebellious nor sinful to admit that scholarship, in the Church, has been slow, and careless of its leadership. The writings of the great Fathers of the Church "can be had in English only by Protestant translators." What a blush!

Correspondence

Let us pray, work, write, and hope! Every Mass in English would be a refutation of Protestantism, an interpretation of altars, of vestments, of daily attendance! Wake up, ask, and pray!

Rev. Leo G. Doetterl,
Dunn, North Carolina.

A Renunciation

Editor:

I, the undersigned, do hereby make a public renunciation of heresy of which I had been guilty in the Polish National Catholic Church.

This Church rejects "Original Sin," and distorts the purpose of the sacrificial act of the Mass. I condemn its teachings and pray that those, who through my fault, had been led to embrace its doctrines, will return to the true, Roman Catholic Church.

Furthermore, for any scandal given by me, I am sincerely sorry and humbly ask God's pardon and that of Christ's only lawful representative on earth.

I have been reconciled with the Roman Catholic Church and have willingly and freely accepted its decisions in my case.

John Stoinski,
Detroit, Michigan.

Is It a Racket?

LAST month, under the arresting caption "It's a Racket," there appeared in the pages of **The Priest** (pg. 57) a notice from the Music Commission of the Diocese of Pittsburgh (headed by the Reverend Carlo Rossini and signed by

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the Reverend C. A. Sanderbeck, Secretary of the Commission) to the effect that a certain Clifford A. Bennett, now in Pittsburgh, is approaching the Ecclesiastical Authorities of other dioceses for the purpose of arranging Summer Courses in Church Music for Catholic organists and members of Religious communities. Also that he is soliciting subscriptions to some kind of Musical Correspondence Course (as a preliminary condition for admittance to the Summer Courses) and is sponsoring the sale of non-authorized plainchant records among seminarians.

The Commission feels that Mr. Bennett, in introducing himself as the Director of the "Gregorian Institute of Pittsburgh" has been the cause of serious misunderstanding and has put in jeopardy the well known standards on Church Music in the Diocese of Pittsburgh.

To clarify such misunderstanding, the Commission announces that there is no Gregorian Institute in Pittsburgh sponsored by the Most Reverend Bishop or any other diocesan authority;

that printed pamphlets on Church Music and Liturgy as well as Plainchant Records by the so-called Gregorian Institute of Pittsburgh are neither approved nor sponsored by the Diocesan Music Commission;

that notwithstanding his travelling experience Mr. C. A. Bennett is not duly qualified to teach any particular branch of Catholic Church Music;

that at the end of his "probation period" as church organist in the diocese of Pittsburgh, Mr. Bennett has not been approved for a permanent position there;

and that, finally, he clings to a minor church position in Pitts-

THE PRIEST **MARCH, 1945** **VOL. 1, NO. 3**

"Take heed to thyself and to thy teaching, be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St Paul to Timothy (iv, 16)

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944, at the Post Office at Huntington, Indiana, under the act of March 3, 1879.

Subscription Prices:

To members of Catholic clergy, and religious, $2.00 per year, $5.00 for three years. To seminarians, $1.00 per year. Canadian and Foreign, $3.00 per year, in U. S. Funds.

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burgh only because of defiance toward the Ecclesiastical Authority.

"Sacred Heart Church on Shady Ave." was added in the official notice to various religious superiors throughout the country and to some Catholic Papers.

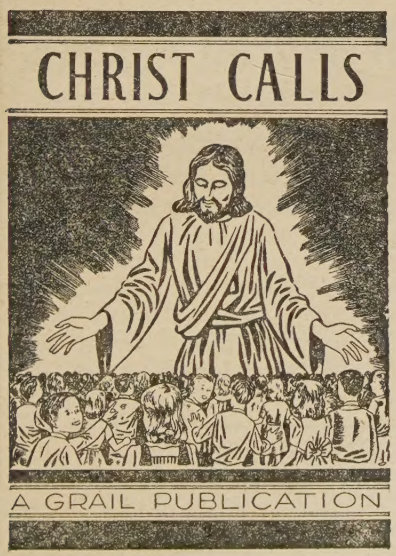
A Church Music Commission, once it is officially established in a diocese, has the duty—sometimes very difficult—of maintaining right standards of church music throughout the jurisdiction in which it functions. With such an organization and its purpose we cannot help but be in full agreement and sympathy. At the same time we know that the Bishop of the diocese has the right to assume that the information and advice he receives from the Commission is both reliable and sound, otherwise he would not back it with his authority.

The Diocesan Music Commission of Pittsburgh refuses to give its approval either to Mr. Bennett or to the Gregorian Institute which he directs, or to the materials issuing from that Institute. In refusing it recognition, the Commission is acting within its competence, at least with regard to the Diocese of Pittsburgh.

But from the character of the Commission's pronouncement, we can only conclude that Father Rossini, head of the Commission, is misinformed about most of the facts of this enterprise known as the Gregorian Institute.

1. Mr. Bennett does not introduce himself as the director of the

(Continued on page 59)



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the PRIEST

Vol. 1 MARCH, 1945 No. 3

Editorial Comment

The Filthy Forties?

THE story is told of that shadowy character, Leonard Smithers, who published dubious books in the tepid days of Victoria, that he issued only two copies of most of his works, one for himself and one for the police.

There was, then, once a time when printed filth offered meagre returns. Then, too, like most of the organized commercial vices it paid off only to a handful of ringleaders who didn't mind a bit being called racketeers or even uglier names. Up till lately the breed lived a hand-to-mouth existence which called for more dexterity and ingenuity than it would seem to be worth. Few got hold of their stuff and one is tempted to dismiss those few as beneath serious concern. They were poor decadents who read random pulp or rich decadents who bought beautifully bound erotica for the amusement of such friends as needed to be roused from an increasingly enveloping ennui.

More lucrative was the genus that passed muster under the name of modern, which posed as experimental or as daringly realistic, or laid claim to the creation of new art forms. Their authors, however, for the most part were the darlings of the so-called "intellectuals" and remained pretty well unknown beyond that ultra ultra circle.

Enter Amber

What could be earmarked for the smart and sophisticated fared better. Some waded through Cabell or Dreiser and later Faulkner or Caldwell merely to merit the title of literate, while others skipped whole pages from seduction to incest as graphically described therein with the zest and naivete of a prurient adolescent. The money was beginning to move now, but no one had yet hit the Jackpot: it was still caviar to the general.

Enter *Forever Amber* and the perfection of the formula. No more highbrow dirt; give them what they can understand;

spread it on thick. Above all, advertise! That you have to spend money to make money is an old saying, but the axiom seems to have received a new turn in the book trade.

Suddenly the public learned that a brilliant young author had produced a book destined for immediate and lasting fame, a novel so tremendous in its sweep, so fine in characterization, so dramatic in plot that no one could afford to miss it. Winsome pictures of a young lady named Kathleen Winsor, who looked like your kid sister at graduation, began to appear in book sections everywhere. This was the author who was to transport the reader back into those boisterous profane brilliant and terrible days when Amber was the toast of the town. "Oh Boy!" said John Q. Public; sent in his advance order and waited with bated breath for October sixteenth, the date of publication.

Rising Sales

Beyond the facade of verbiage more substantial preparations were under way. Book sellers were enticed to cooperate by the promise of Macmillan's full support. Ads to the trade announced that the publisher would grant an initial allotment of $20,000 for promotion—more to come. Full pages were taken in the *New York Times* and *Herald Tribune* as well as in most of the big papers all over the nation. Your little book seller got full color posters in two sizes and various display materials. The author, to do her part, began the long arduous trek of public appearances and literary teas: she sold bonds and autographed copies; appeared on national radio programs and spoke to art groups; made *Life* and *Time,* and was she-lionized everywhere.

Right and Wrong

The first printing of 100,000 proved woefully inadequate. By October eleventh, Macmillan had ordered printings of 275,000 and had started to ration their now only too popular product. Publicity, beautiful publicity, was being wasted because the demand was impossible to cope with. When the Hays Office inadvertently gave the book a boost by banning it as "unsuitable movie fare," the New York *World-Telegram* printed a front page story (Oct. 11). Publicity men almost wept: "We don't need that publicity!" The cool or even antagonistic attitude of most of the critics who dismissed *Amber* as just another case of sex or as poorly constructed and badly written, etc., made not the slightest difference. Another 100,000 in February will not take care even of unfilled orders. Critics have had a bad year anyway, according to Harry Hanson: "The books we panned sold just as well as the books we praised, alas." But no one could offset the full force of Macmillan's really masterly *offensive* (and you may make this last an adjective, if you like).

Naturally Catholics were annoyed to say the least. Catholics, for some reason or other, priest-ridden or haunted by the dead spectre of medieval morality, agree with St. Paul that some things should not be so much as mentioned. They cling to what they call immutable standards of right and wrong, and—not content with their cumbersome and tyrannical index—they condemn dirty books in globo by a high-handed appeal to a mysterious Natural Law. One such narrow-minded individual, a priest of course, a certain Father Hugh Donohue, editor of the San Francisco *Monitor*, wrote Macmillan an open letter of protest, asking them to give "one decent reason for putting such a book on the market." Up to this writing he has received no answer and will probably be ignored. As Bernard Shaw is supposed to have confided to an audience which booed his play: "You and I know it's no good but who are we against so many?"

So now the old and shall we say once respectable house of Macmillan has succumbed to the lure of quick and easy money, but, drawing on its reputation for solidity and responsibility to the public, has pretty well succeeded in making the outrage look decent. We used to buy a lot of Macmillan books and we considered the firm almost a public service. As a matter of fact some of our ordination presents came from Macmillan, which publishes such Catholic works, among others, as *Great Catholics*, by Williamson, *Great Penitents* by Blunt, or *Magnificat* by Rene Bazin. If you still want to keep your credit with Macmillan and to exercise it again you might send the young ordinand of this year—*Forever Amber*.

"Filthy Forties"

You may be sure that Macmillan's success is the envy of every novelist who seeks only financial returns and ensuing publicity, of every publishing house which will stoop to such dodges for sufficient remuneration. In fact we may expect a dozen variations on this sordid theme. The barkers will begin their come-on; and the adjectives will flow—the usual adjectives: passionate, daring, hard-hitting, powerful, realistic, the most *this* and the ——est; they flow as out of a spigot endlessly spouting. For example, one of the latest books, is all about men and horses, the men guaranteed to be "as lusty as the horses they raise"; there is also a "voluptuous Portuguese factory girl." The mixture as before. We haven't read this one either, for at least two reasons, neither of them moral 1) it has not appeared yet, 2) let the professional reviewers take the bump; they get paid for it. Other reasons are of a moral nature and one supposes quite irrelevant and invalid. Oh yes, this company also promises book sellers a nationwide advertising campaign in leading newspapers from coast to coast.

There is no reason to believe that the end is in sight. Other publishers and other authors will want to avail themselves of the now perfected technique and the market will be flooded with such trash. We have lived through the Roaring Twenties and the Terrible Thirties, why not the Filthy Forties?

Who Is To Blame?

This situation is perhaps only another instance of the tragic divorce of morality from public life that publishers feel no sense of responsibility to their clients except that misguided one of pandering to their baser instincts, which they have first sedulously stimulated. It becomes a question of giving them what they want.

This latter aspect must be properly weighted. The lamentable fact also testifies to a lamentable divorce of the public from moral life insofar as the public manifests a desire for such stuff. One should not lose sight of the reciprocal relationship.

There is something sick about our whole age, and that sickness is the want of Christian principle. As Archbishop Curley pointed out recently, we have between 60 and 70 million people in the United States "who never think of God, who never bend a knee in prayer and who have no sense of obligation to Him Who made them. That situation is not healthy for our great nation and I am afraid that it is increasing instead of diminishing as the years go on."

Apologists for Paganism

One generation has quite alarmingly abandoned Christianity, the next will not abandon it if only because it will never have it. We can look for more substantial evidences of the new paganism than a liking for lewd novels. We can expect a bolder and bolder attitude on the part of all apologists for paganism: more propaganda for birth control, a still more extensive rationalization of divorce, an increasingly bitter resentment of the Church's stand. And why not a case for mercy killings? All these things are outward signs of an inner revolt; they are superficial aspects of more fundamental attitudes. The problem can be met and solved only on this deeper level.—G.J.G.

But what treasure can equal time? It is the seed of eternity; yet we suffer ourselves to go on, year after year, hardly using it at all in God's service, or thinking it enough to give Him at most a tithe or a seventh of it, while we strenuously and heartily sow to the flesh, that from the flesh we may reap corruption.

If one waited to do everything until one could do it perfectly, nothing would ever be done in this world.—**J. H. Newman.**

Currente Calamo

BY this time you have seen the February issue of *The Priest.* We hope you like it and judge by a rather large amount of correspondence you seemed to. For such favors many thanks.

But you may have been confused by several little items. We were ourselves! First, there is the question of this very column. It was initialed R.G. Doing a little sleuthing of your own, you probably turned to the masthead and readily identified Father Richard Ginder.

Quick, Watson—the needle! If you read *Our Sunday Visitor* you were well aware that R. G. took some long and hard swipes at *Keys of the Kingdom.* But C. C. came out at least indirectly in favor of it. Let's track this down. Maybe there has been foul play—sabotage.

Well the answer is simple enough. The initials just didn't belong there. They were accidentally transferred from another section perhaps by a printer who was musing over his withholding tax or a proofreader who read one proof too many.

This column, to repeat, may represent any one of the editors or all of them. A recent check reveals that our esteemed associate still feels the same way about *Keys,* even if his face is a little red over this incident.

The Priest is put together in Baltimore and printed in Huntington, some seven hundred miles away. In seven hundred miles anything can happen and in this case it did.

Which also reminds us, with regard to Catholic radio programs: Our Church is on C.B.S. every other Sunday from 1:00 to 1:30 E.W.T. It is on M.B.S. every fourth Sunday from 10:30 to 11:00 E.W.T. Raise that printer's salary, Bill, and give the proofreader the pause that refreshes.

Or have you met Bill? (We see that this is going to be one of our bad days.) Bill is Francis A. Fink. No, we don't know why he is called Bill! He is the managing editor of *Our Sunday Visitor,* business manager of *The Priest.* He has the job of putting *The Visitor* together each week (the national, news, six diocesan editions, each with a separate makeup). Besides, he manipulates and manoeuvres the manuscripts we send him for *The Priest* and somehow fits them exactly into 64 pages between two covers. Every month besides, he gets out the *Catholic Family Monthly,* for the many parishes which subscribe to it. Then there is the pamphlet and book publishing to be taken care of (including the Catholic Hour and Hour of Faith talks, one at a time, then each series in a booklet)—together with all sorts of job work such as church envelopes, jubilee programs, calendars, parish stationery and the like.

It is not a matter of preparing just the physical format, either. The Right or Wrong column is usually his, and some of the editorials. Bill is a *Notre Dame* man, class of 1930.

We have been asked by junior seminarians if they too may subscribe to *The Priest*—to which our response has been *Negative.*

Our circulation keeps rolling along. It is now well over 10,500. His Excellency Bishop Leech has subscribed for every priest in the Diocese of Harrisburg. Here is his gracious letter:

Dear Bishop Noll:

The best way I can find to express to you and your associates my congratulations and Godspeed, as you begin the publication of *The Priest,* is my presenting to each of my priests, as a personal gift, a subscription for the initial year of 1945.

Let me, then, send you, herewith, a complete list of the addressees, to whom I beg you to send the magazine beginning with the January number.

Please ask the Business Manager to check the list in order to find those priests of ours who may have already subscribed. I am telling the priests that in such cases an adjustment will be made by the publisher. It will be sufficient to give them credit for an additional year.

Thanking you for seeing this matter properly handled, and extending to you my friendliest wishes, I remain, dear Bishop Noll,

Very sincerely yours,
✠Geo. L. Leech, D.D.
Bishop of Harrisburg

A note from Father Bonaventure of New York's Catholic Information Society tells us that within two weeks after mailing his last circular to the clergy, he had moved 140,760 copies of those little penny leaflets;—149,714 of his pamphlets; 449 wall charts; 13,636 prayer cards; and 21 pads of newspaper articles. He attributes the phenomenon to current news reporting the increasing success of Communism in Europe—that is, apart from the Lenten pamphlet market and his persistent advertising.

We hear regularly from an intransigent bigot and we try to keep in touch with him, not with much hope of converting him, but because he sends us all kinds of anti-Catholic material which we could not otherwise get our hands on.

Anyway, last month he sent us a reprint from *The American Mercury* of February, 1944. It was that notorious article by J. H. J. Upham, M.D., accusing the Church of wanting to "impose" her "taboos" regarding birth-control on the whole country. There was no word of Msgr. John A. Ryan's able refutation carried by the April issue of *The Mercury.*

Instead, on page eight of the reprint, there was a subscription blank. The thing was apparently struck off at *The Mercury's*

expense and is being used as an inducement to possible subscribers.

We also noticed in *The New Republic*, Jan. 22, 1945, a 4,000 word article by a Rev. Cornelius P. Troubridge, Rector, Church of the Redeemer, Chestnut Hill, Massachusetts: "Catholicism Fights Birth-Control."

It followed the usual line of piling up facts to show our "sinister influence" on public health agencies. The article mentions Chicago, Elizabeth, Paterson, Austin, El Paso, and Baltimore. The main objection is that our Bishops will not give financial support to community funds which support anti-life clinics.

The value of the Rev. Mr. Troubridge's information may be judged, perhaps, by his knowing reference to Baltimore's "Archbishop *James* Curley."

Regarding the Negro Press: *The Visitor*, last issue of '44, headlined an article by Father Ginder pleading for inter-racial justice. The article first discussed a black vs. white debate which had run in the December *Mercury*; Father Ginder then laid down the principle of racial equality and went on more or less to reprove both colors for assuming a too aggressive attitude.

Well, the largest colored paper in the country, *The Pittsburgh Courier* (circulation 229,720) picked up the article, dropped out half of it, and printed every line which could be construed as unfavorable to the Negro. The quotations, out of context, made a pretty dangerous fragment. (Some are afraid the Church will help the Negro.)

To counteract this, the author made a 500 word digest, positive in tone, and turned it over to the Students' Information Society at Old St. Mary's, who mailed out copies to 200 of the 400 colored papers throughout the country. A few tear-sheets reprinting the article drifted back, but most interesting was a request for a copy of the original manuscript, made by *The Negro Digest*, with a view of carrying it in their columns.

The Pittsburgh Courier is leftist in its outlook. It seems to specialize in keeping the pot boiling on inter-racial discrimination. Much more friendly is the Baltimore *Afro-American* (circulation 200,000) largest competitor of *The Courier*. *Afro* not only published the authentic digest of *The Visitor* article but each week it presents a Narberth message boiled down to four column inches.

Regarding the article on Narberth in this issue, apostolic groups with a little cash on hand for a fascinating project might get in touch with Mr. Charles F. Kelly, Jr., Cotton Belt Building, St. Louis. He's a member of the advertising firm which is doing such a fine job through the paid insertion of Catholic Information notices in eleven Missouri newspapers. The articles are set off with an eye-catcher in the form

of a small sketch, and they pull mail by offering a free pamphlet to all comers. The notices are extremely well done, and they can afford to be just a shade more aggressive than the copy supplied by N.C.C.M.

A report made to the Knights of Columbus, sponsoring the program there, says: "Between June 19 and December 31, we had received a total of 4,261 requests for the pamphlets offered in our advertisements. These requests came from 237 different Missouri towns, from 150 towns in Illinois, and from 37 other states. Some came from soldiers in New Caledonia, in France, in Italy, in Germany, in England, in Alaska . . . Some came from Catholics who had virtually given up the practice of their religion, but were brought back to the Church through our advertisements."

To quote one letter: "What must I do in order to become a Catholic (including my family)? . . . We have two sons, age eleven and three, and we are most anxious to become Catholics and raise our sons in the Church."

The whole family has been baptized, and the boys are in a Catholic school.

In Springfield, Missouri, there was a kickback. The Churches of Christ of that city started publishing their own ads, going down the line with attacks on one Catholic doctrine after another. Published on the same day and on the same page with the Catholic ad they had no perceptible effect. All it did was to shoot up Catholic mail and add members to the Springfield K. of C.

This type of paid advertising, sponsored by the Knights, began December 11, in both of the Fort Wayne, Ind., papers.

It is a work against which our enemies are helpless, for the Catholic ads or Narberth plugs never throw mud, but go on in their chatty way, making a popular presentation of the Catholic Creed. Non-Catholic denominations which have tried the same work soon found that they had precious little dogma and moral which they could treat with any semblance of assurance. Even when they could find a minister with the ability to interest his readers, and meet his weekly deadline, it did not take him long to find that he was treading more often on non-Catholic than on Catholic toes.

Certainly, the bigots must find this, our appearance in the secular press, the most irksome of our apostolates. It must have been one of the factors which moved Mr. Fey to begin his research for *The Christian Century.*

How did you like Father Bermingham's "Going Which Way"? We did, too. However, some of our social-worker student friends at Catholic University beg to dissent. A few remarks by way of clarification:

We think there is a possible danger of missing the point of the fun, or of not recognizing parts as sheer fun while other

parts are in deadly earnest. Father Bermingham gave his article a significant subtitle: "Excerpts from an Unpublished Autobiography." He is making a "public confession of sin." As head of Brooklyn's big and bustling C.Y.O. and after years of the toughest kind of experience he hopes to establish—Crede experto—at least two things: a) there is no single panacea to the problem of youth which may be infallibly applied at the expense of others; b) the youth worker needs humility which implies self-criticism and the ability to face the facts, plus perseverence.

Then, again, (maybe we should have told you) this is only the first of a series which will continue intermittently as quickly as the Brooklyn Bosco's many activities permit. It is largely negative. Socrates called it irony. But may the good Lord help us when we priests can no longer laugh at ourselves.

A bit of ecclesiastical history is being made out in Winona which we think deserves wider publicity than it has yet received. In a diocesan drive for a badly needed cathedral, His Excellency, Bishop Binz, coadjutor and Apostolic administrator, has initiated the following program:

In a predominantly rural area, he has asked each farmer to set aside one acre of land during 1945 as *God's Acre* and to give the fruits of this area to the campaign fund. Taking a farm of 160 acres as the basic unit, he has urged a proportionately large offering from farms in excess of that. *God's Acre* shall, of course, be the best acre.

Laborers are asked to allot two of their working days in this coming year to God, to be known as *God's Days.* Because these days are offered to God, they shall be the best days.

Professional men and women or people of independent means are asked to give approximately 1 per cent of their gross revenues —in the form of war bonds, series F and G, if they like. This is to be *God's Share.*

His Excellency has moved to make this drive now rather than later in view of present conditions and future contingencies. The people of Winona need not complain later "Why didn't they ask for the Cathedral when we had the means to make it possible?" De facto, they have responded enthusiastically—one of our secret operatives tells us. The plan has caught their imaginations. It is concrete, amazingly simple; it is so obviously participation in the life of their Church. The Cathedral of the Sacred Heart, as it is to be known, will be a striking memorial to their united efforts, their personalized giving, the "sweat of their brows" as it was said to the race of old.

It reminds one of the days of the full Catholic life when little people, farmers, laborers, artisans of a countryside, reared stone by stone those vast and airy monuments to Catholic action which still grace the old world.

Peacetime Conscription

Rev. Edward V. Stanford, O.S.A.

Militant proponents, docile opponents

THERE is no issue before the Congress which has more important implications for the clergy of the United States than the proposal for Universal Military Service in Peacetime. The proponents of this radical innovation in American life have been very active. They have strong support from the press of the country and the backing of well organized groups. They have made considerable headway.

On the other hand many opponents of Peacetime Conscription have not been very vocal. They have not probed the issue sufficiently. They have, seemingly, feared being tagged as pacifist, isolationist or unpatriotic. They have counselled delay until after the war before making any decision on this important matter. They are not organized. Consequently, they have largely failed to give the general public a clear understanding of just what is implied in this proposal for a year of compulsory universal military training. Too often they have neglected making a clear-cut distinction between Peacetime and Wartime conscription as to the psychological, moral and social implications. As a result there is considerable confusion in public thinking. Many people give offhand approval to the proposal for compulsory military training in peacetime who would not do so if they had thought through the issue.

Rise To Action

The clergy and educators of the country, and the mothers and fathers of our youth, have not been sufficiently aroused to action—as they must be, if this proposal is not to become the law of the land during the 79th Congress.

In discussing this issue, it is important to emphasize that it is a peacetime, not a wartime measure. Therefore *it has nothing to do with fighting the present war.* It is not intended to affect the operation of Selective Service. It is not envisioned as a means of shortening the period of service of the men now under arms or who may be called to arms under Selective Service. It is not designed as a method of providing an army of occupation after the defeat of Germany and Japan. It is intended as a long-term method of providing for national and international security.

Although military conscription has proved to be very successful in wartime, this is no guarantee that it will be even moderately successful in peacetime. The whole environment and psychology of peacetime differ radically from those of wartime. Peacetime measures which have the

character of permanence, will have a vastly different effect than the same measures would have when adopted as emergency or temporary expedients in wartime.

Harmful To Youth

It is the writer's conviction that Peacetime Conscription will have very harmful results not only on our youth but also upon the whole political and social structure of the nation. It will be harmful to the morale of our youth; it will be harmful to the vocations and careers of our youth; it will be harmful to the religion and morals of our youth; it will be harmful to our democratic, political and social institutions.

It will be harmful to the morale of our youth.

The gravity of the present war, the savagery of the fighting and the heavy casualties, provide strong motivation for youth to take military training seriously as a life and death matter. Facing the possibility of actual combat, youth of seventeen and eighteen years and older are more serious and mature than they would be at comparable ages in peacetime. They are more amenable to officers, to chaplains and to restraint in general than they would be in time of peace. In brief, the morale problem will be much greater in peacetime than in wartime while the agencies and measures now in use to keep up morale, will tend to be weaker, much less effective or disappear altogether.

It will be harmful to the vocations and careers of our youth.

A youth will be taken away from his family and community at the very time that he is thinking of and preparing for a vocation or career in life. Particularly if he is interested in one of the learned professions and has ambition and abilities that would enable him to qualify as a doctor, clergyman, scientist, etc., a year in military camp—with its soft-pedaling of initiative, its 'don't think, but obey' maxims, to say nothing of its moral hazards, could really do things to an impressionable youth which would change for the worse his whole life. Almost any educator can bear witness to the harmful effect, particularly on the superior-type student, of taking him away from his studies for a whole year at this period of his life. The dislocations in the ambitions and careers of our youth under peacetime conscription would bode ill for our country.

Religion And Morals

It will be harmful to the religion and morals of our youth.

The proposed plan of compulsory military training would remove young men from home and community influences at a time when they most need this environment as a protection against moral and religious laxity. The isolation of large numbers of men in camps, away from

the helpful influence of home and community, is notorious for bringing about a coarsening of manners, speech and morals. When released periodically from the constraint of camp life, there is great temptation to drinking, carousing and sexual laxity. There is every reason to believe that this problem will be greater in peacetime than in wartime. The young men will all be of the same impressionable age, whereas now the wider distribution of ages helps some. They will all be essentially "buck privates" or "boots." Officer training will be reserved for other programs which are to be superimposed upon the year of military training.

Off-Duty Dangers

At the risk of appearing somewhat cynical about the possibility of defeating the proposed legislation, the writer is of the opinion that we should think through the obligations which its adoption would impose on all who have the task of guiding and instructing our youth. If this proposal becomes law it will be a serious challenge to parents, to teachers, and to priests. Under peacetime conscription as proposed, we shall have to prepare 16 and 17 year old boys in our high schools to meet the very real moral and religious dangers of camp life. This will include conditioning them to withstand the psychological and moral hazards in the military method of controlling venereal diseases.

The weekly *America* prints a revealing item in its issue of January 13, 1945 under the heading *During Off-Duty Hours.* It calls attention to a routine form used in granting permission to California Marines to visit Mexico. The bearer of the form is enjoined to "read carefully" the directions for receiving "a supervised prophylaxis" at the sanitary station on the U. S. side of the border, and is afforded the little piece of information that "of more than *30,000* prophylaxis administered in *this area* during the *month* of October (sic) there were *only* two failures." (Italics supplied). What about the psychological and moral effect of such cumulative statistics upon men in wartime, to say nothing of 17 and 18 year old boys in military camps in peacetime? If you have read VD Bulletin No. 95 or have witnessed or had described to you the films used by the Armed Forces for indoctrination on sex-hygiene, this point needs no further elaboration.

Under a program of peacetime conscription our teaching of religious truths and moral principles to 16 and 17 year old boys will have to be revamped completely and orientated to anticipate the temptations and dangers of military life. Our approach will need to be bold and vigorous and fearlessly frank. Even then we shall reach only a fraction of our youth, and God only knows how long whatever

impression we may make on them will endure in the face of contrary example.

During the present war extraordinary efforts have been made by the Government and by civilian agencies to protect the religion and morals of the men in the armed forces. Under the motivation of war intensive efforts have been made which tend to peter out under a long-term policy of peace. The young men presently in the armed forces have the motivation of a deadly serious war, the help of chaplains and religious services, the various activities of the USO and of private agencies and individuals, to help, in place of home and community environment, to keep them straight. In general, counteracting forces for good will either disappear or be much weaker in peace than in wartime.

Military Dictatorship?

It will be harmful to our democratic, political and social institutions.

Under our American form of government, military cliques, military dictatorships and the military mind have been conspicuously absent. Ultimate policy and decision in military matters, even in wartime, have been under civilian control while allowing full place to the judgment and recommendations of professional military leaders. It is important that we keep it so. We have tragic examples in Germany and Japan of what can happen if it be otherwise.

There are those who feel that a permanent policy of universal military training under the complete control of the military would jeopardize this traditional balance. It would also have a disruptive influence on home life, insofar as the Government would be stepping into the home and taking therefrom youth during their minority, for at least a year of training apart from all parental influence and authority. It would, in a sense, usurp the functions of our educational systems during at least one year of a youth's life. It would tend to weaken the hold of the Church upon the young, as many chaplains and Church leaders can testify.

The writer has made no attempt to enumerate all or to develop in full any of the arguments against peacetime conscription. He has mentioned those reasons which should have particular appeal to priests. It is to be fervently hoped that members of the clergy will spare no effort in urging that the proposal for peacetime conscription be defeated.

Policy Needed Now?

If this highly controversial issue can be given careful study and weighty consideration during wartime, with all the cards placed face-up on the table, and with sufficient time for the general public to debate and understand fully what is involved, I am inclined to agree that the settlement should not be post-

poned until after the war. Apart from the obviously strategic timing of the War Department in pressing for the adoption of a law for universal military training, there seem to be some valid arguments why the issue should be settled now—one way or the other. It would be a distinct advantage, both in preparing the blueprint for peacetime defense and for the intelligent disposition of the vast stores of supplies and equipment and the extensive holdings in camps and military reservations, that the War Department should know as soon as possible whether or not they can count on universal military training as a national policy in peacetime.

Furthermore, I do not see how anyone who follows the Russian enigma—if only to the extent reported day-by-day in the newspapers—can be content with *merely* "putting thumbs down" on universal military conscription in peacetime. In its place there must be proposed a program that will insure a sufficiently large and efficient professional Army, Navy and Air Force, with adequate well-trained reserves capable of readily expanding the armed forces in time of need. Also, there must be provided an effective means of recruiting these professional armed forces and providing them with adequate reserves. I have sufficient confidence in American ingenuity to believe that this can be accomplished without resort to the extreme method of Peacetime Conscription.

More Study

We need more study, discussion and planning to appraise properly our problem and to gauge the probable effects of the measures proposed to meet it. Have we given sufficient consideration to meeting the need for a large Army and Navy by making voluntary service in the armed forces more attractive as a career, financially and otherwise? Are we sure that a more beneficial type of universal military training cannot be worked out through the schools and colleges, through the National Guard and through summer military camps? A plan which would utilize all these agencies and assign to each its share in the program, might even require by law the participation of all youth physically able and still avoid most of the dangers that seem inherent in the proposal now before Congress. Such a program might be more difficult and expensive to operate—and it is not the way that totalitarian nations would work it out—but would it not be more in accord with our ideal of maximum liberty for the individual?

That music of the march of life, which we call prayer.—**The Rev. J. M. Lelen.**

Wanted: Vocations!

An international crisis faces us

Rev. Matthew Vetter, C.P.

DURING the last twenty-five years America has become mission minded. The Society for the Propagation of the Faith has done splendid work. Nor can we underestimate the contribution of the Catholic Students Mission Crusade. The other societies and organizations of our country have helped to foster the mission spirit. All this has been providential. For during these war years America has been asked to support the entire mission field of the Church almost unaided. Our people have been responding nobly!

A Crisis

But now there is a further crisis at hand! One that will become still more evident as soon as the war is over. That crisis is the critical need for missionaries. Most of our people and perhaps of the priests would be greatly surprised to hear that the United States is supplying less than five per cent of the foreign mission personnel. Europe, on the other hand, has been supplying 75 per cent of the mission staff. But now, with her seminaries closed, her youth desolated, her children undernourished and filled with militaristic ideals, it will be all of twenty-five years before Europe can send out missionaries as formerly.

Germany, for example, had been supplying 8 per cent of the foreign mission personnel—more than the United States. That was in 1934 (Census of the Fides Service of that year). With the rise of the Hitler regime the number of vocations had fallen 36 per cent. Then came the war. Over 17,000 priests, theological students and religious entered military service. By May 1st, 1943, over a thousand priests and seminarians were killed, missing or totally incapacitated. At the date of writing—nearly two years later—it is quite possible that the number has been doubled.

Poland has a still more sorrowful story. Formerly she supplied 6 per cent of the Propagation personnel. According to the latest report of the Holy See (1943), 3,100 priests have died in Poland—30 per cent of the total. Five thousand are still in concentration camps. Only seven bishops out of the forty-six remain in their dioceses. Recently some of the Polish bishops have been contacting bishops in this country arranging for priests after the war.

In France 17,500 priests have entered military service, leaving 2000 parishes without pastors! She has fared no better than Germany in the number killed and wounded.

In still another country over-

run by Germany there were 9,000 students in foreign mission seminaries. These seminaries were closed; many of them destroyed; the personnel and student body forced into the army.

An NCWC news release gave out the report this past year that 1,367 priests had been killed in bombings in Italy. That country had been supplying 10 per cent of the mission personnel.

Spain, one of the few countries not in the war, lost 5,500 priests during the recent Civil War. It is reckoned that half the parishes of the country are still without priests.

America Must

These figures may weary you. They should startle you! They should arouse you to action! For if the Church is merely to hold her own on the mission front, America must supply! Which means that after the war America must send out *fifteen* missionaries for every one she has given in the past! "America alone," our present Holy Father has said, "remains the hope of the world for increased vocations!"

That is why Maryknoll, the Foreign Mission Society of America, wants to have a thousand men ready for foreign mission service as soon as the war is over. That is why Maryknoll has arranged for the opening of two new seminaries in the last six months. That is why the Columban Fathers and the Society of the Divine Word—and indeed every mission society in the country wants every possible vocation.

So far we have been speaking of the vocations required just to maintain our own on the foreign mission front. (And this would still leave untouched the billion pagans whom the missionaries have never reached.) But what of the home missions? There are still many dioceses in the South and West which are acutely shorthanded! And even a few dioceses snugly fixed in our Catholic Northeast are living on borrowed priests!

Yes! Your diocese may not need priests! But the Church does!

The Sisters Too

And in speaking of vocations we should not omit a word about the need for sisters.

One of the most vital problems of our educational system in America is the problem of religious vocations. Our school system cannot expand, in fact can hardly maintain its present status, unless there are more vocations. Our hospitals and charitable institutions are cruelly shorthanded! It is estimated that our sisterhoods are 25 per cent understaffed!

Recently at a prominent educational gathering a superior of one of our teaching congregations made the statement that their number "should be simply doubled to meet the present demand upon us." The editor of

The Grail recently called attention to "a certain mother-house of teaching sisters which each year usually had over a hundred novices, but this year numbers only seventeen!" Priests who are actively engaged in vocational work receive letters from convents and novitiates of brothers in all parts of the country stating that they "are in acute need of vocations."

Not to delay you with further details, we simply urge the conclusion! We need priests—for the missions, for our own country! We need sisters and brothers! In the face of this need no priest can sit back complacently and 'take it easy'!

What Can I Do?

If every priest in the country gave a sermon or simple instruction on one Sunday morning this year, this would be a big thing for the Church! Such a sermon or instruction could point out briefly the need of priests, sisters and brothers; the privilege of having a son or daughter called to such a high dignity; the signs of a vocation; and it could end with the exhortation to encourage vocations in the children and to pray for more vocations for the Church in general.

A second practical step would be to cooperate with the schools in Vocation Month. The Catholic Educational Association has designated March as Vocation Month for the schools of the country. Give one or several talks to your school children on vocations: *The Signs of a Vocation,* (i.e., moral fitness, average intelligence, health and a right intention); *The Various Apostolates that Lie Open,* (parish work, mission work, teaching, nursing, etc.); *How to Overcome Difficulties,* (parental objection, poverty, how to enroll in a seminary, etc.).

If your diocese has no overall program for Vocation Month, here, in brief, is the program which has been approved by the Catholic Educational Association. It is a plan with its feet on the ground . . . a sure-fire method of vocational promotion. You can put it into effect in your school.

1) Deepen the spiritual life of the pupils during this month through more prayer, frequent Communion and sacrifice:

a) *Prayer:* A daily ejaculation to be added to their morning and night prayers: e.g., "Dear Jesus, help me to become a priest (brother or sister), if it is Your holy will."
A novena for vocations, beginning March 16th, and ending on the vigil of the Annunciation, March 25th.

b) *More frequent Communion:* Urge the students to receive at least twice a week during vocation month.

c) *Sacrifice and Generosity:* A Sacrifice Box is very effective.

2) Impart adequate vocation

instructions by a weekly talk on one of the above subjects. Have a question box in the classroom. Questions should be unsigned. Provide supplementary reading. The popular vocation pamphlets, *Follow Me* (for boys) and *Follow Him* (for girls) by Godfrey Poage, might be used. Encourage discussion on these booklets.

Towards the end of the month a paper might be written on: "Why I would (or would not) like to become a priest (brother or sister)." Most of the students will be honest in their statements. Those who express a genuine interest in the priesthood or religious life should be encouraged to write to the diocesan seminary or to one of the religious institutes.

From 150 To Three

London (CIP) Cardinal Faulhaber, Archbishop of Munich and Freising, Southern Germany, ordained only three priests in 1944 and five in 1943, as against 130 to 150 per year before the Nazis came to power. The number of seminarians remained stationary in the first years of the Nazi regime, but eventtually Nazi education and Church persecution showed their effects. Finally, the war emptied the seminaries. Reliable sources state that the number of seminarians drafted into the armed forces is between 96 and 97 percent of all seminarians throughout Germany.

In Cardinal Faulhaber's Archdiocese, the future priests used to make part of their studies at the Faculty of Theology (Divinity School) of Munich University, the other part at the Freising Seminary. The Munich Faculty of Catholic Theology, the second-largest in Germany (the largest was Bonn on the Rhine), has been closed since May 1939. Cardinal Faulhaber then sent the younger students to the seminary of the neighboring diocese of Eichstaett and took the older ones to his seminary in Freising. Gradually conditions reduced the number to a mere handful.

Church and Sanctity

"What is the force of arguments drawn from the wickedness of priests or the immorality of Spain? Was Caiphas a saint or Jerusalem a moral city? What can Mr. Bennett say of Rome that Hosea and Malachi did not say of Jerusalem? **Surely the question is not how man has marred the church, but what God made it.** No sin of man can destroy what is indestructible, and no human purity can make a human society to be God's church."

Cardinal Manning to Miss Stanley—1851.

Father Tabb

"A harp heard only briefly . . ." *Rev. Vincent T. Eaton, S.S.*

IT IS March 22, 1945, and you have come to see the dedication of a monument to America's greatest priest-poet on the occasion of the centenary of his birth.

"So this is where Father Tabb wrote his beautiful lyrics," you say as you enter St. Charles' spacious grounds. "Oh, no!" corrects your companion. "This is the same college but the site is different. Father Tabb's St. Charles, located about twelve miles from here outside Ellicott City, was destroyed by fire in 1911 about two years after his death." He adds, this man who knew Father Tabb and loves St. Charles, that though the site of the college is different, he knows that the benevolent shadow of Father Tabb still falls over the college and over the hearts of those who dwell in it. He mentions, too, that the Dr. Francis Litz who is to speak was one of Father Tabb's students. Dr. Litz, you already know, is the outstanding Tabb scholar of the country and editor of the authoritative collection of the poet's works.

Those works, of course, have already impressed you; that is why you are here. But during the course of the afternoon the realization dawns upon you that a complete understanding of the poet cannot be had from his poetry alone. His poetry grew out of his life and the conditions of his life, the background of his life. The most prominent part of that background is the institution which sheltered him for more than a third of a century, St. Charles College.

Gaunt Squinting Virginian

St. Charles College first knew John Tabb in 1872. The gaunt, squinting Virginian was already more than twenty-seven years of age at the time. He had, despite a serious eye-ailment, served the cause of the Confederacy valiantly as a blockade-runner. He had, despite the physical squalor of a prison camp where he had been confined, found the spiritual beauty of a friendship with Sidney Lanier. He had, despite the background of a southern Protestantism, found his way to the Catholic Church. And now, by the grace of God, John Tabb was going to be not only Catholic but priest. He was going to be Father Tabb.

It was twelve years before he became Father Tabb, but even before those years were over, he was a teacher at St. Charles. After graduating in 1875, he returned to Richmond where he taught school. Early in 1878 he came back to St. Charles as a teacher. In 1881 he left St. Charles again to matriculate at her mother-institution, St. Mary's Seminary. At the end

of 1884 he was ordained, and he returned to St. Charles where he spent the rest of his life. Now he was Father Tabb, and in the milieu that was to serve as the background for the poetic experiences that were to make his name tinkle down the years, the milieu that was to make him likewise one of the great teachers of his generation.

Beloved Teacher

Rare indeed is the *ancien* who complains of Father Tabb. His students almost universally speak of him with respect and praise, and what is more, affection. Respect is not surprising. But students are not generous of their affection. They give it, when they do, not spontaneously, but in return to those who cause them to feel that they are the recipients of a Christlike love, tender, sincere, and lavished on all equally. From what Father Tabb's students have had to say, both in private conversation and in public print, their affection for Father Tabb is known by all. His fellow faculty-members, too, knew of his popularity. The Sulpician, Father Schrantz, in his little volume, *Father Tabb*, has this to say:

> On the day class work was resumed . . . the joy and love that lit up and beautified his face, and his hearty and witty greetings [were] met by the boys' prolonged vociferous response.

Students seemed easily to form the habit of responding to Father Tabb. It is well known, for instance, that Father Tabb conducted extra classes on some holiday afternoons for those who were weak in the subjects he taught. So beloved was he that not only the weak came but many others also. It is true that Father Tabb was entertaining. But this can be only part of the reason for his popularity, for he was not one to tolerate any nonsense from students. (One student reports being knocked on the head with a copy of *David Copperfield* brought to class and read surreptitiously.) We cannot, however, think of him as an intolerant tyrant of the old English public school type. What toleration he did have, though, did not extend to surrendering control. If his classes, regular and extra alike, were entertaining, it was Father Tabb who did the entertaining and woe unto that student who tried to usurp his place as leading man. Always it was Father Tabb who conducted class.

If he was entertaining, the entertainment was part of the idiom that made him an effective teacher. Sometimes the entertainment took the form of humor, cartoons dexterously drawn on the blackboard or spontaneous doggerel. The following is a sentence to be corrected:

> "Lay still," his mother often said
> When Washington had went to bed.
> But little Georgie would reply:

"I set up, but I cannot lie!"

Humor, however, was not his only means of effectiveness. He dramatized the poetry he was imparting. (He maintained that he could not *teach* poetry.) One of his students tells of such a dramatization of Shelley's *Skylark.* Father Tabb began the poem crouched in one corner of the room. He finished it on tiptoe, as if straining to follow after the soaring bird, in the opposite corner.

Bone Rules

Such entertainment, humorous or dramatic, might be frowned on by some pedagogues. But entertainment of the sort was Father Tabb's method of putting across what he had to teach. Every effective teacher has his own method for achieving the results he desires. And Father Tabb was an effective teacher. He did achieve results. So peculiarly his own, however, were his methods, that it is said that none but his own students were ever effectively able to teach from his textbook of English grammar, *Bone Rules.* To Father Tabb, as the title implies, the book was a skeleton which he wittily built up into a fully fleshed corpus in his classes. Grammar rules were versified by this master poet, and so cleverly that the students could not forget them. Here is one on the adjective:

To bodies, *color, shape* and *size*
And *weight,* the adjective supplies;
And gives to things we cannot see
Their *rank,* and *worth,* and *quality.*

The illustrative examples of rules that he brought to class are still quoted by his students. Here is a footnote to his treatment of verbs:

Remark: Any word may be used as a verb; as, "it outherods Herod."
You *head* the list;
I *hand* the quill,
And *toe* the mark
And *foot* the bill.

Priestliness

But Father Tabb's first loyalty, and his students knew it, was to God. They knew that he was often before the Blessed Sacrament, even during the long hours of the night. They knew of his long hours of meditation, hours whose fruit was his exquisite lyrics. And if they did not tell us of his prayerfulness from observation, we should deduce it from his poetry. Indeed, most of his poetry is the expression of the high duty of a priest—love of God and thankfulness of His gifts. Here is one expression of Father Tabb's realization of God's love:

"An Influence"

I see thee—heaven's unclouded face
A vacancy around thee made,
Its sunshine a subservient grace
Thy lovelier light to shade.

I feel thee, as the billows feel
A river freshening the brine;

A life's libation poured to heal
The bitterness of mine.

Such lines are not simply the expression of the realization of God's love. They are a return of that love as are all his best lyrics. He loved God and all of God's beauties, all of God's creatures, flowers, lakes, birds, children; but no beauty of God did he love more than God's Blessed Mother.

"Christ the Mendicant"

A stranger, to his own
He came; and one alone,
Who knew not sin,
His lowliness believed,
And in her soul conceived
To let Him in.

He naked was, and she
Of her humanity
A garment wove.
He hungered; and she gave
What most His heart did crave
A Mother's love.

It was, after all, his priestliness that made his poetry what it is. Without priestliness, Father Tabb might have been another Shelley. One is tempted to say, just another Shelley. For the sublimity of his verse much resembles that of the Romantic whom he so much admired. The difference in the effects they produce stems from the difference of their attitudes toward the world. Shelley, the unsatisfied, loved Nature. Father Tabb, the contented, loved creation.

This is not to infer that Father Tabb is a greater poet than, or as great a poet as, Shelley. In the orchestra of English poesy, Shelley is at least a second violin, while Father Tabb is but a harp heard only briefly. Being assigned to such a role would not disturb him. He was a retiring man and he did not overevaluate himself, nor should we. A native humility sometimes caused him to underestimate himself, however. In one light-verse piece, he makes himself the equal of—Alfred Austin!

"Reply"

It is a cruel stab
With Edgar Poe to measure
Tabb:
As well with Tennyson to rate
The present Poet Laureate.

If, in the symphony of English poetry, there is assigned to Father Tabb but a brief slight plucking of the strings, he is not diminished thereby nor would his spirit be troubled. For he combined the supernatural humility which his students cherished so much with a natural shyness. He had few intimates, even among his fellow faculty members. Friendship was an adventure into which he did not enter readily. He had a true poet's timidity about human contacts because he had a poet's sensitive heart. Despite the thrall which he exercised over his students, he was a contemplative.

His Idiosyncrasies

A contemplative, yes. His verses prove that. But he was

still very much a human being. He was even that most human of human beings (and this was a trait that many good teachers especially share), he was a person with peculiarities. For some of his physical idiosyncracies, his walk, his usual unshaved appearance, the scars resultant from his attempts at shaving, his poor and ever failing eyesight most probably was to blame. His looks (he considered himself an ugly looking man) he attributed to God with characteristic good-natured acceptance of them. His outspoken frankness and readiness to use the fitting, even though bordering on the indelicate, word, perhaps are accounted for by his rural upbringing. Such frankness was not indulged in for its own sake but for the purpose of illustrating his lessons. He once remarked that he did not care "how ridiculous a thing is if by it I can teach you something you ought to know."

Even his shyness assumed the proportions of an oddity. He fled St. Charles on the patronal feast day each year so as not to have to meet visitors. He fled St. Charles when he heard that important persons were coming to see him. He even refused to see a former student, because he wished to remember the boy as he was! When the young man, a lawyer, expressed a wish to see him, Father Tabb replied:

"Alter Idem"

'Tis what thou wast—not what thou art
Which I no longer know—
That made thee sovereign o
my heart,
And serves to keep thee s
And couldst thou, coming t
the throne,
Thyself, *unaltered,* see,
Thou mightst the occupan
disown
And scout his sovereignty

This is a touching sentime
but it is not the ordinary re
tion to a request for a visit.

Perhaps the most humoro
record of his asociability is th
which concerns the visit of fo
bishops to St. Charles. Fath
Tabb had been expressly reque
ed to help entertain them. Cha
acteristically, however, he d
appeared into the woods un
he was sure the dignitaries h
gone. Asked for an explanati
of his absence, the inveter
punster replied: "I didn't wa
to meet my forefathers (fo
Fathers)."

He was especially sensiti
about music. When he regal
his students with a loved mu
cal selection on the piano, he d
manded absolute attention. Wh
he failed to get such attentio
his sensitive soul was hurt, a
those about were so informed
not ambiguous terms. Upon fi
hearing a pianola, after fi
trying to rectify its obvious
mechanical rendition by beati
time for its operator, he left
unconcealed disgust the recre
tion hall where it had been i
stalled, vowing that if it were
his power he would destroy eve

such instrument which robbed music of its soul.

But it is not primarily for such splenetic outbursts that Father Tabb is remembered; it is for his many virtues—wisdom, patience, humility, sincerity, charity. In these are forgotten the faults occasioned by the very sensitiveness that made him a beloved poet.

For beloved poet he was and sensitive he remained to the day of his death. When his ever more failing sight was lost and he entered into the land of lasting shadow that other poets have known, when he could no longer see the creation which he loved so tenderly, even then his great faith, his priestly faith, was poured into his verses. Only heroism could have prompted him to accept his blindness as a gift of God, as an opportunity of learning the meaning of "the things unseen."

"Going Blind"

Back to the primal gloom
Where life began,
As to my mother's womb
Must I a man
Return:
Not to be born again,
But to remain;
And in the School of Darkness
learn
What mean
"The things unseen."

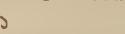
His poetry shows that he had long been familiar with the things unseen; at least, with the things unseen by most of us. Perhaps God made him blind so that he could also see the things unseeable by us.

Father Tabb stayed in his very literal "valley of the shadow" for two years. In 1909 he reentered the light; but it was not the light of the sun illuminating the face of a creation that he had loved holily. It was the heavenly light illuminating the face of a Creator Whom he loved wholly.

He has been dead almost thirty-six years. But his spirit dwells in a heavenly mansion that is close to the scenes of his earthly labors. It must be so. For his voice is heard and his influence is felt still by those who have loved the labor and the mode of life that were so dear to his priestly poet heart.

"The Departed"

They cannot wholly pass away,
How far soe'er above;
Nor we, the lingerers, wholly
stay
Apart from those we love:
For spirits in eternity,
As shadows in the sun,
Reach backward into time, as
we
Like lifted clouds, reach on.



"Christianity, so far from belonging to the Dark Ages, was the one path across the Dark Ages that was not dark. It was a shining bridge connecting two shining civilizations."—**Chesterton, Orthodoxy.**

Who Are Those Fellows Anyway?

Pro-Communist clergymen lead the attack

✠*J. F. Noll*

A few weeks ago you read in your newspaper an item reporting that 1600 Protestant ministers, headed by the Methodist Bishop Francis J. McConnell and the Methodist head of Union Theological Seminary, Rev. Harry F. Ward, sent a petition to Roosevelt, Churchill and Stalin, sitting at the Yalta Conference, designed to express approval of the attacks directed against the Vatican by Soviet papers, and to prevent any collaboration with the Pope by them. This action was taken two weeks after the Orthodox Churches, meeting in Moscow, and probably not without official encouragement, gave vent to their pentup prejudices and hostility.

The American clergymen—1600 of them—were one-half the number whom Kenneth Leslie, publisher of the pro-Communist periodical, misnamed *The Protestant,* had previously induced to lend their names to a statement against anti-Semitism, carried in full page advertisements in many Metropolitan papers.

The 1600 clergymen who signed the anti-Christian petition directed to the leaders of the "Big Three" Nations constitute less than one per cent of the total number of Protestant ministers in the United States, but frequent complaints are made by "fundamentalist" Protestants that Protestantism is being sold out to Communism.

Who are McConnell, Ward, et al?

Bishop Francis J. McConnell was, during the Spanish Civil War, the Chairman of the *North American Committee to Aid Spanish Democracy.* In the November, 1936, issue of *Soviet Russia Today* he and Harry F. Ward were praised. McConnell was named by Dr. Rembert G. Smith, of Pryor, Oklahoma, formerly professor at Emery Methodist College, as "one of four Methodist Bishops who head a Socialist Bloc." In October, 1938, the Rev. C. M. Kidd, of Brooklyn, President of the Eastern Conference of the Methodist Protestant Church, accused Bishop McConnell of being "an extreme liberal with strong Communistic tendencies."

Harry F. Ward has had a long record as a "pacifist," and became reconciled to the present war only after Soviet Russia became involved. He headed the *League Against War and Fascism,* which later became the *League for Peace and Democracy.* The *Daily Worker* gives the Communists credit for organizing this "League." On January 1, 1938, the *Daily Worker* carried this observation:

"One of the most important sections of the peace movement is represented by the *American League for Peace and Democracy.* The Communist Party has from the outset played a most active role in building the American League."

Herbert Solow, writing in the *American Mercury* (December, 1939) says of this League:

"It was set up in 1932 by a special secret agent of the Kremlin working through the Communist Party . . . It had won the endorsement of churches, trade unions and other organizations with aggregate memberships running into millions . . . Today the League is facing a crisis . . . as a result of the Stalin-Hitler alignment."

As we have already observed, Harry F. Ward, of the Union Theological Seminary, was head of this League as well as of the *American Civil Liberties Union,* about whose services to Communism we hardly need to speak.

Walter Lippmann, speaking of the *American Civil Liberties Union,* wrote:

"The directors of the union have missed one opportunity after another to prove that they really stand for the thing they profess to stand for, that they care for civil liberty as such, as a good thing in itself, and not merely because it is a convenience for communists, anarchists, socialists and labor organizers."

Rev. Harry F. Ward was also head of the *Methodist Federation for Social Service* and claimed the support of 2,000 Methodist ministers, which would imply that possibly 18,000 Methodist ministers were out of sympathy with his un-American campaign.

Rev. Harry F. Ward said, in an address before a Youth Congress in Detroit a few years ago, "There is no real difference between atheists and Christians."

Well, these are the men who, pretending to represent Protestant Christianity, are asking that religion be denied any seat at the Peace Table. Pretending also to be patriotic Americans, they give the lie to the sound philosophy uttered by the Father of this Country, George Washington, in his farewell address, when he said:

"Of all the dispositions and habits which lead to political prosperity, *religion and morality* are indispensable supports . . . And let us with caution indulge the supposition that morality can be maintained without religion . . . Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles."

George E. Sokolsky, of the New York *Sun* and writer, as a columnist, for many papers, quickly perceived the real purpose of the "Protestant" petition sent to Yalta and asked, "Is it coincidental or part of a campaign?" Is it an alliance between anti-Christianity and Protestant-

ism to completely secularize society? Sokolsky thinks so, and the following paragraph contained in the signed statement actually proves it:

"Establishments of religion, however widely representative, however exalted, have no place at the council tables of the State."

On that un-Christian idea Sokolsky offers this comment:

"They make it clear that what they mean is that the Roman Catholic Church is to have no voice in the peace. Yet nothing could benefit the human race more than to have fitting representatives of all religions as witnesses to a peace. For what this world requires is not a politician's peace, but a peace of God, a peace based upon a moral system, a peace that will not generate more hate, more brutality, more wars.

"What is it that these clergymen believe their task is in this life? Is it to support materialism? Is it to teach men to hate each other? Is it to teach men that for every murder there must be ten murders? Surely no matter how right politicians and military men may be about the perpetuation of hatred, the clergy have accepted as their vocation in life just the opposite view; they have chosen to devote themselves not to earthly realism, but to the heavenly word of God. And if God's word is a distant ideal, hardly realizable here and now, above and beyond the madding crowd—it still is their task to open their arms to those who are heavy-laden and seek to hear of the dream world of loving kindness. If they abdicate that function, where shall we find comfort? If they despise the dreams of the prophets and apostles, of Isaiah and Micah, of Moses and Christ, the Lord have mercy upon us!

"Surely the Propaganda of the Bezbonzniki (the Godless) of Russia and of Herr Rosenberg, of Germany, has not so conquered our minds and hearts that our own religious leaders are repudiating the value of morality in all phases of life . . . True, we must win this war, but we need not lose our civilization. It is true that we insist upon a military victory over the enemy; but we must not permit him to conquer our minds . . .

"Are we to conquer the materialistic atheists of Europe only to become materialistic atheists? That is the question that this statement by the church leaders raises. And there is no dodging the answer. The peace should be witnessed by men of God lest the politicians sign us into a degenerative world of perpetuating hatred."

The statement, of course, was directed against the Vatican, just as all anti-religious blasts of Communist organs have been. The signers would rather see Protestantism itself commit suicide than to see century-old European nations restored to the

Church with the encouragement of world-leaders. But real Christians must be shocked to hear that a Protestant Bishop, once head of the Federal Council of Churches, and that a clergyman, who is head of a Protestant Theological Seminary, are the leading apostles in the United States for the establishment of atheistic Communism.

How about 10,000 Catholic priests enlightening Mr. Roosevelt and his State Department on the un-American record of those who pretend to advise him?

A Free Rendition

A note in a December 1902 copy of the London **Musical Times** sheds interesting light on Gounod's "Ave Maria." The writer criticizes a program note for appending the following "ludicrous" translation to the Latin text of the **Ave:**

I have a love
For none but you, the telling
Love's old sweet tale,
I'd tell you all, not part,
If I could think
Within your heart
'Twould find a sweeter dwelling.

Probably this is a free rendition of the original Lamartine love poem for which, according to one of his biographers, Gounod originally set the music. The woman to whom it was dedicated made an adaptation of the text so as to sing it in a religious chapel, and then passed the suggestion on to Gounod. The incident is proof that there is not the slightest religious inspiration behind the melody. The piece is, therefore, a hybrid on two counts: first, because of its imposition on the old Prelude of Bach; and second, for its imposition on words which it badly fits both in letter and spirit.

The Catholic Choirmaster, December 1944.

The New Instruction By Correspondence Book

Father Smith Instructs Jackson, revised, and containing 56 pages of questions covering the entire context, is now being used by 23,000 young men in the armed forces all over the world. Their examination tests are reviewed by 600 theological students in 22 seminaries. The **45th edition** is now on the press.

The new edition is the joint work of Bishop Noll and Father L. J. Fallon, C.M. No better work could be placed in the hands of converts.

O momentum, unde pendet aeternitas

Helping the dying non-Catholic

Rt. Rev. Raphael J. Markham

WHAT can be done for the non-Catholic at the hour of death? It was this consideration that furnished the inspiration for the "Apostolate to Assist Dying Non-Catholics." This Apostolate makes an attempt to prepare the non-Catholic for a happy death by placing in his hands, in any way possible, a little ornamented card, which has no appearance of Catholicity, but which contains all the acts necessary and sufficient for his salvation. If the patient is too sick to read, the prayer can be read for him and with him. The body of the work is the getting of the little ornamented card into the hands of the non-Catholic with the suggestion that he say the little prayer frequently and as fervently and earnestly as possible. The soul of the work, which is by far the more important part, is your earnest prayer to God, that in His Mercy He may grant to your patient or friend the efficacious grace of really meaning what he says, when he prays the little prayer.

The Well-Meaning Person

We all understand that the ordinary means of salvation, according to the will of Christ, is the Catholic Church, and that all who believe her to be the true Church are under solemn obligation to enter her fold. But we must remember that the vast majority of Americans have never come in close contact with the Catholic Church or her ministers, and never will, and that they are in good faith about it. While there are many who are practically Pagans, the non-Catholic, for the most part, is a well-meaning person. He wants to be saved, especially when he sees death staring him in the face. He hates what he thinks to be the Church, but he wants what the Church alone can give him. The Church that he hates, of course, does not exist. Often he is not even baptized, and never will be. Many know nothing about Baptism; others do not believe in it; others still have neglected it; not a few have been baptized invalidly. Their only salvation lies in making an act of perfect love of God or of perfect contrition, either of which is the Baptism of Desire, and the only Baptism of Desire; a mere desire for Baptism is not sufficient.

The serious question is—and it is a vital one—how to reach this large class of people at the most critical time—when they are about to enter eternity. If anything even suggesting Catholicity be proposed to them, it is

rejected on principle, and in many cases considered a positive insult. That the significance and necessity of true repentance for sin are not properly emphasized in the various forms of the Protestant religion constitutes another very serious difficulty. The false idea of justification leads many into the belief that repentance, in the Catholic sense, is not at all necessary.

The Prayer Card

The ornamented card has been prepared in the hope of solving the question, at least to some extent. There is no mention made of Catholicity, nor does it even suggest it; there is nothing at all that could possibly offend. In fact, everything on the card is just as appropriate for well-meaning non-Catholics as for Catholics. Even the "Imprimatur," which has been properly secured, is omitted by permission of ecclesiastical authority. The card has been made attractive, so that it will not be thrown away. The decorations on the hand-tinted card are classical, not religious; the flower is the acanthus, used extensively in Greek ornamentation, and the coloring in red is done by hand. The touch of hand-painting is a very valuable asset. Since good intentions do not supply for essentials, the act of attrition has been purposely omitted, in order that all the attention might be centered on the act of perfect contrition, which of itself in most cases must accomplish the work of th Apostolate without the help o the Sacraments.

It should be very carefull borne in mind that the work o the Apostolate is not a substi tute for conversions. It woul be far better, as is evident, i the person would become Catholic and be able to partak of the many blessings of the on true faith; but this is not th supposition, which should be ver clearly understood. We suppos a well-meaning non-Catholic se riously sick, or in danger o death, to whom there is no us speaking about entering th Church, and who is in good faith

Attending The Dying Non-Catholi

The Acts on the card are jus exactly the Acts which any on called to assist a non-Catholic i good faith, in the hour of death must in conscience implore th person to make. (For that rea son a copy of the prayer woul make a suitable bookmark i one's ritual and breviary.) It i the ordinary teaching of th Catholic Church that any non Catholic, whether or not he b baptized, who sincerely make the Acts on the card, will hav done all that is necessary for hi justification. It is understood of course, that if not baptized he does not know of the neces sity of Baptism, and then thi act of perfect contrition or per fect love of God is for him Bap tism of Desire, which is equall as efficacious as Baptism o

Water, as far as justification is concerned.

Any one can do this work. You can send the card by mail; a little child can deliver it; you can visit your sick friend and leave it. There is no trouble in getting it to him and positively no danger of offense. You may suggest that he say the "little prayer" earnestly several times, and in many cases this will be done. He may not make the Acts the first time he reads the card, as he is prompted by curiosity; but he will perhaps say, as he finishes reading it: "These are my sentiments exactly." The next time he will really make the Acts. The plan is simply this: Get the card into the hands of the one in whom you are interested, in any way you choose, with the suggestion that he say fervently and frequently this prayer, entirely suitable for non-Catholics; then pray earnestly to God that he may be given the light and grace to mean what he says.

It might be asked, what should the priest, or sister, or lay person do after the patient actually has made the Acts printed on the card? If it is certain that the patient is a non-Catholic in good faith, to whom there is no use speaking of the Catholic Church, and that he has really made the Acts on the card, this is what should be done: Thank God for His goodness and mercy and ask Him most earnestly to grant the patient the grace of perseverance—that he may not change his mind before he dies.

But since the act of sorrow might be only attrition, it would be well to consider what could and should be done about baptizing him, even though he would claim to have been baptized in some Protestant denomination. If he had made the Acts on the card, he would not need Baptism of Water (unless he knew of its necessity) because his act of perfect contrition, or his act of perfect love of God, would be Baptism of Desire. The Acts are, by far, the most important for the patient, before ever thinking about any of the sacraments. The case should be followed up, if possible, for later on the person might see things differently, through God's grace and ask to be admitted into the body of the Church. Many cases of this kind have already occurred through the efforts of the Apostolate to Assist Dying Non-Catholics: it is one of its by-products. Any priest will know what to do, if the patient wishes to become a Catholic. This would be far better, as is evident, but it is not the special work of the Apostolate, which is to help the non-Catholic who is in good faith and not open to conviction in matters of religion, to attain his eternal salvation.

May We Absolve?

According to theologians generally, it would be allowed in this case, under certain conditions, to give the patient condi-

tional absolution, secretly. Remember the person is a non-Catholic in good faith, not open to conviction in regard to the truth of the Catholic Church, in danger of death, and conscious. The priest can sometimes secure from such a patient an implicit request for absolution. He will ask the patient the following questions: (a) "Do you wish me to help you to attain your eternal salvation?" and if so: (b) "Do you wish to do everything necessary for that end according to the will of Christ?" If he answers in the affirmative, then the priest should have him elicit the Acts on the card—of faith, hope, love, perfect contrition, etc.—have him declare before God and before him (the priest) that he is a sinner, and that he seeks forgiveness of God for his sins. The priest can then give conditional absolution. (Noldin, Theo. Mor., 1932 edition, Vol. III, No. 297,—2,b.) The validity of the absolution in this case would be more certain, if the patient could be persuaded to believe that Christ has instituted a means of remitting sins and that the priest has the power to use it. Prudence will sometimes direct the priest to say nothing at all about this power of remitting sins.

The card of the Apostolate, which for several years was published without a title, is now called "My Daily Prayer." This will, no doubt, induce many people to say the prayer not only once, but frequently, and perhaps daily. It is under this title that the prayer has appeared in the Saturday edition of the three daily papers of Cincinnati for the last several months. This has been a wonderful help in getting the prayer into the hands of Protestants, who would never come in contact with it in any other way.

It has also had a wide circulation through writeups in *Our Sunday Visitor* and other periodicals and through publication in the newspaper outlets of the Narberth movement, which has a mixed reading circle of some 5,000,000.

Protestant Ministers Use It, Too

Some Protestant ministers are using the card, just as it is, in their church services and in their ministrations to the sick and dying. Since they cannot give their dying patients the consolations of Holy Church, they could do nothing better than to help them make the Acts on the card. They will save more souls in this way than in any other way. They are doing almost as much for this type of patient as a Catholic priest could do; and let it be clearly borne in mind that the Apostolate is considering this type principally—the material heretic, the non-Catholic in good faith, to whom there is no use speaking about entering the Church.

We can furnish cards in English, French, Italian, Spanish,

Portuguese, German, Dutch, Norwegian, Polish, Slovenian, Slovak, Croatian, Lithuanian, Bohemian, Hungarian, Finnish, Russian, Chinese, Japanese, and Braille (for the blind).

The "Soldier Card," designed principally for our boys in the armed forces, has become very popular, to say the least. It is a little folder, vest-pocket size, with a small American flag on the front and the words "My Daily Prayer," printed on water-repellent paper. These may be had at one cent each.

Cards for framing (size 8x11 inches), with larger, very readable print, and hand-tinted flower design, have been prepared especially for hanging in hospital rooms, wards and halls.

The Apostolate will be happy to furnish further information and to make deliveries on orders addressed to St. Clare Convent, Hartwell, Cincinnati 15, Ohio.

What Think They Now?

At all times, as we have said, through the course of ages the true Church of Jesus Christ has diligently safeguarded this genuine and incorrupt doctrine on the personal unity and divinity of its Founder, but unfortunately it is otherwise among those who wander most pitiably outside the one fold of Christ.

We regret that, whenever anyone separates himself obstinately from the infallible teaching of the Church, he loses gradually the certain and true doctrine about Jesus Christ. If we should ask the many different sects, those especially dating from the XVI and XVII centuries and still bearing the honored name Christian, all of which at the time they broke away professed firm belief in Christ as God and man, what they now think of Him, we would receive various and often conflicting answers.

Indeed, few of them have kept the right doctrine and full faith concerning the person of our Redeemer; the others, even when they affirm something like it, seem to be like evaporated perfumes bereft of their essence. They present Jesus Christ as man, endowed with divine gifts, very close to God; but they are far removed from a full and sincere profession of Catholic faith.

Others, still, admit nothing divine in Christ, believe He is merely man favored, it is true, with unusual gifts of body and soul, but liable to error and to human frailties. Hence it appears clearly that all these, like Nestorius, wish by rash endeavor "to dissolve Christ," and therefore, according to the Apostle John, are not of God."—**Encycl. Letter of Pius XI, Lux veritatis, Dec. 25, 1931, on the XVth Centenary of the Council of Ephesus.**

Capsules of Catholic Truth

Writing these is the business of the Rev. Richard Ginder

OUR most effective means of combatting anti-Catholic slander is through the little information articles currently featured each week in 340 secular newspapers throughout the country.

Here's why: Our Apologetic is only indirect when it is published in the Catholic Press. We're either saving the saved or equipping them for contact with misinformed non-Catholics. The big problem in Apologetics has always been to get directly in touch with those who are open to instructions and conviction.

And who is most in need of Catholic information? The people of the hinterland, those on farms and in rural communities. In our January issue, Bishop Noll pointed out that only 20% of our American Catholic populace is settled in this area. Such a percentage provides a meagre leaven for the 80% of the total Protestant membership who are their neighbors. And rural Protestants are church-going Protestants, devout, and susceptible to all the bromides confected from Scripture against our Faith (666, "Call no man father," etc.).

By some marvel of grace, rural editors have been remarkably susceptible to the Narberth articles. It is safe to say that nine out of 10 papers displaying them have a circulation of less than 5,000. Also working on our side is the fact that such papers are closely and widely read. The subscriber reads to the end of every last column in the hope of finding some stray tidbit of news (he knows everyone in town) or of coming across the notice of a second hand cider-press, pump, or whatever. The paper is read and discussed by everyone in town. But best of all, in small towns and big cities alike, the Catholic Church is always fascinating to outsiders, sophisticates or rustics. The smashing success of "Going My Way" gives fresh evidence of that.

Incunabula

This apostolate began in St. Margaret's Parish, Narberth, Pennsylvania—whence the name generally attributed to it: The Narberth Movement. The fundamental idea, the germ from which it developed, was conceived by Mr. J. J. Cabrey, a resident of the parish, who sought a means of battling anti-Catholic ignorance and the bigotry excited in Narberth, as elsewhere, by Al Smith's candidacy for the Presidency.

It was Mr. Cabrey's idea to mail Catholic information into the homes of his neighbors in Narberth. To this end, he met with other active laymen of the parish, including a gentleman named Karl Rogers. Working under St. Margaret's pastor, the

Rev. Robert Hayes, as spiritual director, they drew up a list of Narberth residents who might appreciate being set straight on matters Catholic. Karl Rogers, who had had experience in writing advertising copy, was delegated to prepare the messages. These were to be attractively printed and mailed out, one a month, to each member on the list.

It must always be understood that Narberth messages are not directed primarily toward converting the reader. They are not aggressive. They aim at pure exposition of Catholic customs and beliefs—constituting what might be called a "positive" apologetic.

It Catches On Elsewhere

The idea was successful in Narberth, and so it spread. People in other towns got wind of it and began writing in for details. The next step was perfectly logical. Since so many leaflets had to be printed for Narberth, why not raise the order and print enough to supply these out-of-towners? They could all be done from the same type and costs would be proportionately lower. And lo! the movement was national with its headquarters in the little Rogers home at Narberth.

The next step was a happy accident. One of the mail societies, the one in Parkersburg, West Virginia, decided to take a short cut. They went to the editor of a local paper and suggested that he run their message as a weekly feature—and he did.

It was the first link in a chain which has grown to its present total of 340 newspaper outlets—for the newspaper apostolate soon outstripped the direct-by-mail method.

In 1942, Karl Rogers died, and Mrs. Rogers felt unable to carry on with the work. Fortunately, Edward J. Heffron, Executive Secretary of N.C.C.M., had always been enthusiastic over the work and now, in this time of crisis, he cleared the necessary permissions with his Board of Directors, and the Men's Council stepped forward with the proposal of moving the apostolate, lock, stock and barrel, to their national headquarters in Washington. Mrs. Rogers agreed, Cardinal Dougherty approved, and the transfer was effected.

N.C.C.M. immediately made arrangements for a supply of fresh material and they are now in a position to continue the series indefinitely.

Narberth Offshoots

Mr. Rogers insisted that the apostolate be sponsored in each instance by a local society; that is, the articles, as published or mailed, must be signed by some organization in the community, such as the Knights of Columbus, the Holy Name Society, etc. This was because each article ended with an invitation to correspondence on the part of the reader, and Mr. Rogers felt that someone should be on the job lo-

cally—someone who could supervise the work and, so to speak, keep a finger on the pulse of the community.

Father Bonaventure Fitzgerald, O.F.M. Cap., Director of The Catholic Information Society of New York, began using the articles under Mr. Rogers' direction, but he soon began to differ with Karl on promotion and method, and Narberth articles began appearing at several points more or less remote from New York, but all of them over the New York address.

These two brilliant publicists were unable to reach an agreement, with the result that Father Bonaventure ultimately severed his connection with the Mother Narberth and organized The Catholic Information Society with its headquarters opposite the Pennsylvania Station in New York City.

He publishes his own supply of fifty-two articles each year. Although he has not thus far entered the field of direct-by-mail distribution, he has had remarkable success in four years of newspaper work. His articles are now appearing in some 118 secular papers.

Besides this branch, there are one or two lesser offshoots distributing their own articles throughout the country. For the sake of completeness, one might also mention the activities of the Knights of Columbus in St. Louis, where original articles are inserted as paid advertisements. The Knights are following this same line in the Ft. Wayne Diocese and will soon start in the State of Texas.

Present Status

Right now, N.C.C.M. is supplying 30 units throughout the country with pamphlets. Of these, 12 were added last year. The average mailing list comes to about 300. The largest single order is placed by St. Mary's Seminary in Baltimore; students there mail out 1,100 each month.

We can estimate the number of secular newspapers featuring Catholic Information articles at about 340, with a combined circulation of some 1,634,000. That figure includes two papers in Canada and one each in Australia and South Africa. N.C.C.M.'s total shows a gain of 45 papers during the last 18 months. (We have not reckoned in the dozen or so Catholic papers who run the articles for the instruction of their subscribers.)

While it is an impressive total, its significance dwindles when we advert to the fact that there are about 12,000 newspapers in the United States. Of these, around 2,000 are dailies; the rest are rural weeklies with circulation under 5,000 for the most part—just the type we have been able to hit most successfully. It means that the newspaper apostolate has so far reached only about 2.8% of its potential. There are still 11,660 papers to be canvassed—11,660 editors to be sold on the value of tolerance in building community spirit.

In October, N.C.C.M. began making a special effort to attach the large metropolitan dailies. So far the editors of such papers have protested mainly that they could not run matter which had previously appeared elsewhere. A list was drawn up including all the dailies circulating over 40,000 in this country and Canada. Where there were several such papers in a given city, the largest paper was chosen, regardless of its editorial policies. N.C.C.M. addressed an introductory letter to each of the editors, enclosing four articles, newly written, and promising a constant supply indefinitely. Of the 136 papers thus circularized there have so far been four acceptances, 12 outright rejections, and two replies of the we're-considering-it variety. The rest have not yet been heard from. But the combined circulation of the four accepting papers totals 409,605—which makes the whole thing well worth while.

Incidentally, should the Catholic Information articles appear to be on strange ground in one or two of the more sensational papers, we must remember that it is just the subscribers to such papers who would be of the type most susceptible to anti-Catholic slanders.

The N.C.C.M. list of subscribing papers shows some interesting facts. New York State is away out in front with 30 papers running the articles; Pennsylvania is next, with 25; then Missouri, with 14 (probably through the zeal of the Fathers and seminarians at Kenrick in St. Louis). Nebraska has 11; Michigan, nine; California, Illinois, Kansas, and Wisconsin, eight each. Catholic New England is strangely indifferent, with only Massachusetts six, Connecticut three, and Vermont three, represented. Sixteen states are not even on the list.

The only present problem is one of expansion. There is an abundance of material, and a carefully developed and tested technique. Priests who may want an outline of the method to be followed in procuring the insertion of these articles need only write a note to The National Council of Catholic Men, 1312 Massachusetts Ave., N. W., Washington 5, D. C.

The Tre-Ore

Do you have the Tre-Ore on Good Friday?

Our Sunday Visitor publishes a booklet containing meditations and prayers sufficient to fill the entire time of the Three Hours Devotion on Good Friday. Priest and people pray together and a long service becomes interesting.

In life one reaches exactly that which in one's inmost soul one desired to reach.—**Jorgensen, Autobiography.**

Questions in Moral Theology

Rev. P. J. Lydon

Answers to our readers' inquiries

QUESTION—Is not the Bishop canon law, as some say?

Answer—The Bishop is a limited monarch. There are many things which he cannot validly or lawfully do. There are, of course, other matters in which he has ordinary or delegated powers. Every cleric should study the law of the Church. This applies especially to confessors, the parish clergy, and to diocesan officials. There is much canon law on the Sacraments, the duties of clerics, the penalties for certain offenses, on Catechism, preaching, Mass stipends, marriage trials, etc.

Question — A rather elderly and somewhat infirm lady asked a priest of the diocese to hear her confession at her home to avoid the Christmas rush at the parish church. Can he do so even if she could go to the church without grave inconvenience?

Answer — Canon 910 decrees that the confessions of women should not be heard outside the regular confessional unless in case of infirmity or for some other reason of true necessity and then using the precautions which the local Ordinary thinks opportune, e.g., leaving the door open. The S.C. of the Propaganda (Sept. 21, 1840) said that sickness, old age, decrepitude and deafness must be such as to prevent the person from going to the church for confession. Another case of necessity would exist if there were no church or chapel in the locality.

If the old lady can easily go to the church, arrangements should be made to hear her at a special hour in the church itself. If she is hard of hearing, confession can be made in the sacristy using a priedieu. It is a serious abuse to hear confessions of women in the house when there is no real necessity.

Question—What would be a just cause for shortening the Ritual prayers in absolving from sin?

Answer — Canon 885 states that we ought not to omit any of the prayers found in the Ritual except for a just cause. When there is a large number confessing at Easter, Christmas, etc., or in the case of frequent and short confessions, the confessor may omit "Misereatur tui . . . " etc. "Indulgentiam . . . " etc., and the last prayer, "Passio . . . " etc. He says the whole formula, "Dominus noster . . . " etc. In grave urgency he need pronounce only "Ego te absolvo ab omnibus censuris et peccatis in nomine Patris . . . " etc.

Question—I understand that every reserved sin or censure can be absolved from by an ordinary confessor when, for example, a person confesses on

the occasion of his marriage. Hence, there is nothing further to be done about the matter. A friend of mine doubts this.

Answer—A reserved sin as such means that the absolution is reserved to the Ordinary or to Rome. It is reserved *ratione peccati.*

Canon 900 deals with such cases, and not with reserved censures (Commission of Interpretation, Nov. 10, 1925). For example, if playing the organ in a Protestant church for religious services is reserved to the Bishop in a diocese (diocesan reserved sin), the confessor on the occasion of the person's marriage and in other cases mentioned in Canon 900 may absolve if the penitent is disposed. There is no recourse to the Bishop later. The case is closed. Reservation ceases.

But a sin may be reserved indirectly because there is a directly reserved censure such as excommunication attached, e.g., joining the Masons, *absolutio complicis,* etc. In some cases of reserved censures we may have the faculty from the Bishop to absolve. (See diocesan faculties.) If we have such power in our diocesan faculties, the confessor closes the case. No recourse is necessary.

But even if we have no faculty from the Bishop, the Church gives every priest the right to absolve from reserved censures in danger of death (canon 2252). Even outside of this emergency, every confessor may absolve from reserved censures in order to protect the reputation of the penitent or because the person finds it hard to remain in mortal sin until the higher authority grants the faculty. Canonists teach that even a delay of one day would justify the confessor in absolving (canon 2254). Cappello II n. 578.

If a person absolved in danger of death gets better, he must make recourse to higher authority within a month after recovery in case of a censure *ab homine* and the four censures most specially reserved to Rome and in the situation indicated in the Decree of the S. Paenitentiaria under date of Apr. 18, 1936—AAS (1936) 242.

Outside of danger of death when absolution was given in urgent cases from any reserved censures, recourse, as a rule, must be made to higher authority within a month in order to receive the mandate and penance which the Superior may prescribe (canon 2254).

These points of law will be explained in more detail later in the pages of *The Priest.*

"Prayer," says St. Jerome, "is a groan." Ah! our groans are prayers as well. The very cry of distress is in involuntary appeal to that invisible Power, Whose aid the soul invokes.—**Madame Swetchine.**

Lenten Meditations for the Priest

The Attraction of the Cross

Rev. John J. Jepson, S.S.

1) Point

LET us adore Christ in His prophecy and promise: "If I be lifted up, I shall draw all things unto me."[1] Let us in particular enter into His sentiments contained in the one word "draw." It embodies description, condition, reward. It tells the mode by which the virtue of the crucifixion is brought about: an attraction springing from love and met by love. It limits the "all things" to things capable of being attracted, since the word pictures the action of a magnet. It expresses reward, which is the result of the attraction, viz., union with the crucified Lord. Let us beg our divine Savior to enlarge these thoughts in us as this Lent leads us in fact and in spirit, we hope, towards Good Friday.

2) Point

In the crucifixion have we not the greatest possible manifestation of love, according to Christ's own words: "Greater love than this no man hath, that he lay down his life for his friends."[2] Is this life quickly and painlessly laid down? Is not the cross a bed of torture, and the body on it racked with pain? Can we contemplate the hands and feet nailed to the wood without feeling anguish in sympathy with the sufferer? Does it startle us to say "And that is God"? Why is He on the cross but for me, to pay the penalty of my sins? And how is the thought of this going to affect me this Lent?

A love manifested in suffering is before me as I gaze on the crucifix. *What is my response?* Can it fittingly be other than endurance with *my* cross? Can there be reciprocal action unless the love in my heart be of the same nature and tend towards the same object as Christ's? Can I be vexed at discomfort yet yearn in sympathy with the agonized body on the cross? Must not mine be a love of suffering, not for its own sake but for His who "has suffered for you, leaving you an example that you may follow in his footsteps"?[3] Have not the great lovers of Christ given us the watchword: "Aut pati aut mori"? Is not the condition to be worthy of Christ: "Take up your cross"?[4] Can we expect a crown of gold where the exemplar wears a crown of thorns? Do we reach out for the pleasant things of life and, with our hands full, wonder why the Savior's have to be pierced with nails? Do we want freedom to sidestep pain and annoyance though this makes us avert our look from

1. Jn. xxi. 32.
2. Jn. xv. 13.
3. 1 P. ii. 21
4. Mt. x. 38.

the feet of Christ anchored by nails to the cross?

If we are drawn to the cross, is it not at the sacrifice of self? If united in suffering, have we not the strength of Christ to help us support our pains, our humiliations, our crosses? Have we not, in point of fact, found that we can endure if we endure for Christ and with Christ? Is not that the reward which comes from attraction to the cross? Does it not sift down to this, that the cross is in truth the real test of our love for Christ?

Are we to be only fair-weather friends of Christ? Or has the cross lost its power only with us? What is this Lent going to see us do towards patiently bearing the ills of life? Are we courageous and loving enough to bring voluntary mortifications into our life? Or have we a more fundamental task to work at? to meet in Christ's spirit the cross which is not of our choosing. What will be our retrenchment of grumbling and fault-finding and impatience and laziness and carping criticism and unkindness and worry and shirking of duty and listlessness at prayer and routine in living? On Good Friday will we be fit companions of the loyal and noble group standing at the cross?

3) Point

May we be helped through these days of Lent, O Jesus, by the sight of Thy self-sacrificing love. Yet even meditation on the crucifixion will be sterile unless we see its application to ourselves, unless we put forth practical efforts to learn the spirit of the cross by *doing*. Teach us how to be as Simon, taking up the cross after Thee.[5]

The Cup of Agony

1) Point

LET us contemplate Jesus in the garden suffering under the wrath for our sins. Let us beg to share, as our capacity allows us to share, in the unfathomable, unknown sufferings which caused the anguished cry of His heart: "Father, remove this cup from me."[6] Let us ask for a grace which will abide through Lent uppermost in thought—the grace to enter into this agony of Jesus with ever-deepened sense of its meaning and its bearing on our life and our union of heart with Christ.

2) Point

Could this cup of agony be the horror of death, a dread which is so natural to man? Is this likely in Him who bade us not fear him who can kill the body.[7]

Was this agony a prelude to Christ's sacrifice on the cross? Have we not reason to suppose that the agony was connected with that expiation? Do we not see Christ weighted with the penalty of our sins? May not His agony have resulted from

5. Lk. xxiii. 26.
6. Mk. xiv. 36.
7. Mt. x. 28.

foreknowledge of an impenitent world? The disobediences of the human race to the end of time, the denials of Peter, the betrayals of all the Judases that should hereafter arise, the contempt of those who crucify again for themselves the Son of God?[8] Thoughts of all those who would have no benefit in His passion—may these have been the bitter cup Christ would have removed? Are not such considerations sufficient to stir us at the start of Lent and through its course?

By sin, have *we* presented this cup to our Savior? Is He asking for its removal to testify to us how He shrinks to take the cup from our hands, who claim to love Him and to be His especial followers? Might His prayer be a wish that man had never needed a Savior? Was it an avowal that He is unwilling that even the bad should perish?

Where are we in this scene and amid these thoughts? Have we added to the bitterness of that draught? Have we parted definitely and irrevocably from what caused that cup of agony? Have we made reparation for our sore contribution? Have we sufficiently atoned for a wilful past? What is this Lent going to see us do to share this agony, to alleviate its bitterness, to remove its cause? Before this manifestation of love for souls, is our heart to expand with reciprocal love? Are we going to pray for the removal of this cup in the only way it can be removed, viz., by the avoidance of sin? Pray that sin may cease in the world? And shall we pledge greater love, a more virtuous life, a closer conformity of will with Christ's, striving by our good to offset the evil in others? Will these penitential days of Lent put pressure on us to redeem such a pledge? To that end, what will be our works of penance and mortification? Have we something that is especially hard to do or overcome? some piece of work which we would like to escape? some task that we dread to approach, and go to only with loathing? something towards which our heart cries "Remove it"? something that to us is torture of soul, a veritable agony? Would the performance of that work not be a penance? a salutary association with Christ in His suffering? Can we face the challenge in the spirit of Christ? Can we meet it as a test of our love's worth? that that love is factual, not only verbal?

3) Point

O my agonized Jesus, through this Lent let me have in mind the words of St. Ambrose: "Having put away the blessedness of eternal divinity, Christ is affected with the heaviness of my infirmity. For He took on Himself my sorrow, that on me He might bestow His joy; and by our footsteps descended even to the sadness of death, that by His footsteps He might recall us to life."[9]

8. Heb. vi. 6

9 Expos. Luc. x. 56.

Fervorinos for Confession

Rev. Thomas J. Feeney

Before Laetare Sunday

Tomorrow is Laetare Sunday. That means a day of joy. It is one of mild rejoicing in the dull period of Lent. The Church calls upon us to rejoice because our redemption is near at hand. We can have real personal joy over this fact right in the middle of Lent only if we are doing something for God in this season. There can be no spiritual joy on this Sunday if we are going our own selfish way as usual. For these last three weeks of Lent renew and strengthen your resolutions of Ash Wednesday. Come to Lenten devotions faithfully. Finish Lent with a real burst of fervor.

Before Passion Sunday

Tomorrow all of the statues and pictures in the church will be covered with violet veils. It is the beginning of Passion Time. As the day of Christ's passion and death approaches, we should not be distracted from this central fact by anything, even our devotion to God's saints. In these next two weeks we should veil all of the distractions of our life, cut the unnecessary things out of view, turn our attention as fully as possible to the passion of our Lord.

Before Palm Sunday

The passion of our Lord is read as the gospel at Mass tomorrow, Palm Sunday. Read it yourself or listen carefully while it is read. Try to keep the passion of Christ foremost in your mind all through this coming week. Remember our Lord went through that passion for you and me. He suffered and died in order that the sins which you have just confessed might be forgiven and the sins of every past confession. The thought of Christ, suffering for your own sins, should help you now to make a real resolution not to offend God again.

Before Easter

Easter is the greatest feast of the Church, greater even than Christmas. It is great because it marks the victory of our Lord over death and is the foundation of our faith. If Christ is our friend, we should be happy with Him—as we would be with any other friend at his success. We congratulate Him on His big day, on His triumph over His enemies both of this world and of hell. Too, we thank Him for the Resurrection. For it is the convincing proof of His divinity and therefore the chief motive for our belief in Him, the reasonable bedrock of our faith. Thank God for Easter.

It was pride that changed angels into devils; it is humility that makes men as angels.—St. Augustine.

Suggested Subjects and Sermon Jottings

Rev. John C. Selner, S.S.

For the month of March and Easter Sunday

Third Sunday of Lent

March 4

Suggested Subjects from the Epistle (Eph. V, 1-9):

1. Childlike Simplicity.
2. Loose and Improper Talk.
3. Punishment of Mortal Sin.
4. False Counsels of the World.

Suggested Subjects from the Gospel (Luke XI, 14-28):

1. Trying to Live by Two Standards.
2. Christ, the True Sign from Heaven.
3. Disunity among Men: the Beginning of Destruction.
4. Failure to Persevere in Good Resolutions.
5. Rank and Position, Not a Sign of God's Favor.

"Childlike Simplicity"

Introduction: The kingdom of heaven is populated by children —children of light. Our Lord left no question about His special regard for children and childlike virtue.

Main Thought: If we are children of God, we must have the attitude of children towards God.

The best way to obey God is to be whole-hearted about it. And out of a sense of dependence such as children have towards their father. God leaves "smart people" to work out their own destiny; but He gives His grace and protection to those who seek Him as a child would. There is something unspoiled and inwardly virtuous about the attitude of a child. No wonder we please God most when we have that attitude.

We live in a sophisticated world; the game there is to match wits. Never hope to win that game by playing it. Only a childlike heart can confound the spurious wisdom of the world. You will avoid a great many temptations and heartaches—even heartbreaks—if you follow our Lord's advice and become simple as doves; that in itself is the wisdom of the serpent. How easy it is to keep the faith with a childlike heart; how difficult when we are wise in our own conceits; the same for hope and love; the same for purity and honesty and humility and patience.

Conclusion: Many people are hoping to find a short-cut to heaven. There it is!

A childlike heart. Blessed are they who love God like a child, for of such is the kingdom of heaven!

Fourth Sunday of Lent

(Laetare Sunday) March 11

Suggested Subjects from the Epistle (Gal. IV, 22-31):

1. Freedom of the Religion of Love.
2. Generosity Rather Than Servile Fear.
3. Cheerfulness in the Service of God.
4. Living by the Spirit and Not by the Flesh.

Suggested Subjects from the Gospel (John VI, 1-15):

1. The Promise of Holy Communion.
2. Rewards for Hearing the Word of God.
3. Fervor Only When All Goes Well.
4. Acknowledgment of Christ.

"The Promise of Holy Communion"

Introduction: The people must have been pleased when our Lord gave them food. But did they know *why* He gave it to them? They thought only of the most obvious reason: because they were hungry.

Main Thought: There is symbolism as well as reality in Holy Communion: the symbolism of food.

Our Lord made that clear in the miracle of this morning's Gospel. Further on He gives the promise of the Holy Eucharist. That was prepared by feeding the multitude. Food for the body is a symbol. Food for the soul is the real thing: the Bread of Life; Christ Himself. But people who think only of their body will walk away when they are promised anything for their soul. That's what a good number of the Jews did. What a mistake they made!

Food becomes part of us: that is why our Lord chose it for the Eucharist; He wanted to be part of us, completely united to us. That is the essence of love: *Union*. And Holy Communion is the Feast of Love. Our Lord might have taken purest gold, or a beautiful flower, or a piece of exquisite religious art and said: This is My Body and Blood. Then we could have worshipped, but we could never have Communion; we could never become part of Him.

There is no bread or wine after the priest consecrates; there is only the true Body and Blood of our Lord: the living Lord Himself. But there is the appearance of food, and there is real union, love.

Conclusion: Be sure that in your Holy Communions there is more than the appearance of union: we must unite our thoughts with the thoughts of our Lord; unite our desires with His. Then the purpose of Spiritual Food will be realized.

Passion Sunday

March 18

Suggested Subjects from the Epistle (Heb. IX, 11-15):

1. Sacrifice of the New Law.
2. Desire of Man to Offer Sacrifice.

3. Christ Our High Priest.
4. Christ Our Mediator.
5. The New Covenant or Agreement: Our Lord's Testament.

Suggested Subjects from the Gospel (John VIII, 46-59):

1. Patience and Meekness in the Face of Insult and Unjust Accusation.
2. Christ, Eternal God.
3. The Blindness of Prejudice.
4. Reparation to Our Lord for Modern Outrages.
5. Love of the Truth.

"Patience and Meekness in the Face of Insult and Unjust Accusation"

Introduction: This Gospel is the first chord in the symphony of the Passion. Not chronologically but in fact. It starts with supreme insult, and look how our Lord accepted it!

Main Thought: If our Lord can put up with outrages, we should not be oversensitive about the injuries done to us.

Our Lord's dealings with the Jews reaches a climax here. He tries to tell them He is God and they say He is possessed! Possessed with a devil! No doubt John was wondering why fire and brimstone didn't come down on their heads! But our Lord answers them so meekly: I honor My Father and you have dishonored Me. Perhaps He thought there was a chance for some of them: even when they picked up stones to throw at Him. Did He get discouraged: say to Himself: There's no use trying to save people like that! No, He went right off and cured a blind man.

Lots of times when people insult us we feel like not doing good any more; we plan ways of getting even. But our Lord's way was the most powerful: hard to follow, of course; but that is where His grace comes in. Isn't patience a divine virtue! And meekness! God has all eternity; no use getting excited.

Conclusion: Take a deep breath when a crisis comes: hold our Lord's hand when you're afraid of flying into a rage. Anyone who has our Lord's power can afford to be patient and meek. And He gives His power when we try to be like Him.

Palm Sunday

March 25

Suggested Subjects from the Epistle (Philip. XI, 5-11):

1. Conforming Our Minds and Wills to Christ.
2. Humiliation of Christ.
3. The Triumph of Humility.
4. How to Love Obedience.
5. The Glory of Christ through His Sufferings.

Suggested Subjects from the Gospel (Matt. XXI, 1-9: Gospel read at the Blessing of the Palms):

1. Sadness of Our Lord in the Midst of Apparent Triumph.
2. The Emptiness of Worldly Success.
3. Dangers in the Love of Applause.

4. Acclaiming Christ in Joy or in Sorrow.

"Sadness of Our Lord in the Midst of Apparent Triumph"

Introduction: You would think Christ had been vindicated before His enemies: Listen to the glad shouts: Blessed is He!

Main Thought: Our Lord was sad because so few understood the nature of his kingdom.

If ever you doubted it, look at His divine Face as He rides through this procession. Acclaim comes from a fickle world: a world that is always wanting something God does not want. If you can offer the world prosperity and pleasure it will shout Hosanna at you; but it is not looking for redemption from sin, and it will turn on you if you mention the word sacrifice.

So our Lord was sad today because people had not really learned what He was teaching. He was sad because He foresaw that some would try to explain away what He taught about eternity, and would try to make His doctrine conform as much as possible to the world's doctrine. That picture of our Lord grieving over Jerusalem, which most of you have seen, expresses His inner attitude during those shouts of triumph: If *only* thou hadst known! Despite all the good will the shouting manifested, it probably seemed to our Lord like the beginning of the agony in Gethsemane. They *would not* understand!

Conclusion: Let us stop telling ourselves that Christ preached an impossible ideal and then decide that we can live by His advice only in a few particulars. If we would wipe the tears from His Face today, we must consider His words as the words of divine reality, and the only sham the shout of those who cry "Hail to our King" and presently forget who their King is!

Easter Sunday

April 1

Suggested Subjects from the Epistle (I Cor. V, 7-9):

1. New Life in Christ.
2. The Resurrection of Christ: Pledge of Our Own Triumph.
3. The Effects of the Redemption on Our Lives.
4. The Old Leaven of Insincerity and Worldliness.

Suggested Subjects from the Gospel (Mark XVI, 1-7):

1. Our Effort to Find the Risen Christ.
2. Resurrection, the Triumph of Christianity.
3. The Joy of the Resurrection.
4. Easter Peace.
5. Easter Communion.

"Our Effort to Find the Risen Christ"

Introduction: One of the conditions of being redeemed is to know we need redemption and to seek it.

Main Thought: We must look for the Risen Christ by Faith. Our Lord might have come forth

from the tomb this morning and overwhelmed the whole world. His rising might have been announced by trumpets from heaven! Men could have been laid prostrate and nearly insensible from the excitement. That is not the story you have just heard. A few women coming over the hills in the dawn of the morning! And what a morning it was! But their hearts were heavy. Why did they not try to remember what our Lord had foretold and leave their spices at home? They should have come with excited hearts believing that He had risen. But they forgot. Perhaps they never heard. And they were holy women, too: very dear to Him.

But the whole purpose of our Lord's coming would have been defeated if men had been *forced* to believe Him. A flower cannot help growing or a stone rolling, but a man is free. His faith is a free act of worship; if there were no faith, there would be no real worship of God; if there were no faith there would be no real redemption. That is why our Lord rose quietly. Mary Magdalen came upon Him quite unexpectedly. He appeared to the Apostles in such a way that they had no right to doubt; but at the same time they could make an act of faith. Sometimes they did not recognize Him at first, as on the seashore. But "Blessed are they who have not seen and have believed!" The only way we can begin to cooperate with the redemption is by faith.

Conclusion: Therefore, this morning, "My Lord and my God!" Say it with Thomas. Greet Him with a fervent act of faith. I know that my Redeemer lives and will have mercy on me!

Italian Guerrilla Brigades

Some of the brigades of armed patriots which are fighting the Germans in Northern Italy in bloody guerrilla warfare are composed almost entirely of young Catholics sympathizing with the Christian Democratic Party. According to the Roman daily "Il Popolo," of December 10, 1944, such is particularly the case in the region of Parma. The story of one such brigade, composed of "young men, civil servants, workers, students, priests," tells how the brigade started out in the early days of March, 1944 with 1,200 men and increased its numbers by the end of the month to 2,000. "This is a new army travelling silently through forests and valleys, invisible and nevertheless present everywhere because its organization reaches deep into civilian life. These are new soldiers: several are wearing the Roman collar of the clergy; many have a rosary or a medal in their pockets.—(C.I.P.).

Book Reviews

INTRODUCTIO IN CODICEM. By U. Beste, O.S.B., I.C.D. Editio altera. Collegeville, Minn., St. John's Abbey Press, 1944. Pp. 1000. $7.65.

THE first edition of this commentary appeared in 1938 when Father Beste was professor of Canon Law at St. John's Seminary, Collegeville, Minnesota. Since then he has become Rector of St. Anselm's in Rome and a Consultor of the Holy Office.

The second edition contains the same number of pages as the former edition. The only changes consist in the correction of some printing errors and the addition of up-to-date decisions and decrees of the Holy See.

In his introduction, the author treats of the notion and divisions of law, the notion of Canon Law, its sources, its codification, and of the Church as a society. Then follows the commentary on the Code, canon by canon. For ready reference, the number of each canon is printed on the top corner of every page. The author omits all comment on the canons treating of the Sacraments, with the exception of the Sacrament of Orders; neither does he interpret the canons on fast and abstinence, nor those on vows and oaths. However, under each of the canons just mentioned, all the pertinent decrees and decisions of the Holy See are given. In an Appendix, the faculties granted to our Ordinaries "ad quinquennium" by the S.C.C., the faculties of the Apostolic Delegate, the questionnaire of the S.C.C. on catechetical instruction and, finally a five-year schema for Junior Clergy Examinations are listed.

Father Beste's work is a good manual, especially for seminarians. It fills a long-felt need for a scholarly, concise commentary in one volume, within the purchasing power of seminarians. The author makes no pretensions to an exhaustive treatment. His work is an "Introductio," chiefly occupied with the more practical problems of every-day life in the ministry. However, some questions are examined more deeply, such as, incardination and excardination, divine vocation to the priesthood, cremation, sacred music, civil law on church property in the U.S.A., etc. Reference to the law of the Third Plenary Council of Baltimore and concrete applications to conditions in the U.S.A. make this commentary particularly valuable to the American cleric. Generally speaking, the style is simple and clear. It is the best manual of Canon Law now available to students in this country. *Rev. John R. Sullivan, S.S., J.C.D.*

Jesus The Divine Teacher, by Reverend William H. Russell, Ph.D. P. J. Kenedy and Sons, New York. viii 468 pp.

Recent years have witnessed

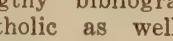
the rise of specialized training for teachers of religion. Father Russell, head of the department of Religious Education at Catholic University of America, has furthered this movement, at the same time advocating Christocentrism in the teaching of religion in his *Christ the Leader.* Now he presents a more ambitious work, *Jesus the Divine Teacher* in which "The emphasis is rather on the Divine Teacher Himself and the place of His Teachings and methods in our present day." The important words are the last: "in our present day"; for the worth of this book is immeasurably increased by the author's grasp of the American mind and his ability to make Christ and His teachings understandable and appreciated by the person of today.

The first third of the book deals with historical setting and current thought. Next the author takes up: why the Son of God became man; His mission, aim, and qualifications as a teacher; the content of His teaching; the Fatherhood of God; the brotherhood of man; the Kingdom as God intended it and as it became after the fall, with its consequent demands for faith, repentance, redemption, supernatural life, sacraments; and finally the divine sanctions. Nothing smacking of textbook theology presentation is found here; always is the author aiming at meeting the American mind and presenting to it the background of Christ, about which these truths revolve. Christ the Teacher must do the teaching.

The last part of the book—almost half—is devoted to Christ's method of teaching, and here the author's familiarity with popular presentation of the life of Christ together with his years of teaching experience in this field are seen in good effect. Among the methods discussed are: exemplification, being always the model for all men; affirmation, stating divine truths as one having authority; actualization, making the unseen world live before the eyes of His hearers; spiritualization, drawing God out of the material things about Him. The book is well indexed and has a lengthy bibliography of non-Catholic as well as Catholic sources.

This book will be appreciated by the teacher of religion who wants to see Christ in the perspective of divine teacher of divine truths, interpreted for the American mentality by one who has studied the question deeply.

Rev. John Franey, S.S., M.A.



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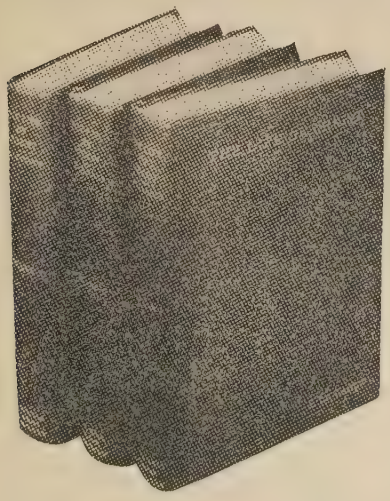
(Continued from page 5)

"Gregorian Institute of Pittsburgh." He has never attempted to affiliate it with the Music Commission or with the diocese as such. On that score there has been no misunderstanding.

2. The main activity of the Gregorian Institute (its official title) has been the formation of a correspondence course for choirmasters; the various divisions of the course are prepared by men well qualified to give them and well known in their respective fields of church music and liturgy; besides the correspondence course, the registrant is also offered an oral summer course—as an additional feature—if he wishes to avail himself of it. The summer course is added only as a means of giving such materials as would be cumbersome or impossible in correspondence form. The Commission seems to imply that the Summer Session is the main thing, and that prospective students are to be burdened with "some kind of Musical Correspondence Course" as a preliminary condition for admittance to the Summer Courses.

3. It is untrue that Mr. Bennett or anyone connected with the Gregorian Institute has sponsored or is sponsoring the sale of plainchant records—authorized or unauthorized—among seminarians.

As a separate venture, the Gregorian Institute has been forming a record-library of all the chant Masses in the **Liber Usualis**. The records were prepared by seminarians in many of the leading sem-



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inaries in the United States and Canada. Far from promoting the sale of these records among seminarians, the Institute is embarrassed by the fact that it cannot supply the demands of seminarians for them. Because of limited production, the Institute contemplates keeping the set of ten volumes unbroken as far as possible, and making them available to institutions and organizations interested in Church Music. The cost will naturally be too high for individual seminarians to acquire a set—at least with very few exceptions. However it is anticipated that seminaries here and there will purchase a set, in which case the seminarians themselves will benefit without paying a single cent.

The men in charge of music where the recordings were made are as competent as anybody to authorize the records. Anyone who sings the chant correctly from the Vatican Edition needs authorization from nobody. The fact, however, that the Pittsburgh Music Commission does not approve or sponsor the records simply means that if anybody in the Pittsburgh diocese buys them, he will be in possession of records which are neither approved nor sponsored by the Music Commission of Pittsburgh.

4. Mr. Bennett, in the estimation of the Music Commission, is not duly qualified to teach any particular branch of Catholic Church Music.

We who have been associated with Mr. Bennett have judged differently about his ability. Of that he has given ample proof or we would not have been associated

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with him in this project. Besides his specific studies in Church Music, both here and in Europe, he was given a Ph.D. by the University of Pittsburgh for work in branches related to this subject. Lately he received the doctorate in Music from the University of Montreal **cum summa laude** partly for his organization of the Choirmasters' Correspondence Course and the knowledge such organization required.

As a matter of fact, Mr. Bennett is not at present teaching any particular branch in the Correspondence Course; he is director of the Course, however, and in all our dealings with him, we have found his advice and encouragement most valuable.

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5. But the Music Commission goes much further than disapprov-

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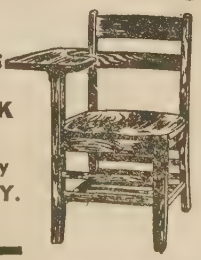

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ing the Gregorian Institute and Mr. Bennett; and it is this which has forced us to make a reply. We are accused of fraud by the Commission. At least, that is our interpretation of the ugly word "racket." The following is Father Rossini's communication to the Editor of **The Priest** and **Our Sunday Visitor**—over the signature of his secretary:

> "Editor. In view of the nation-wide advertising given to the racket which we expose in the 'Official Note' herewith enclosed, perhaps Your Excellency will be pleased to help us save many prospective victims (especially among Priests and Sisters) by making use of this information in the columns of your publications—**The Priest** and **Our Sunday Visitor.**"

Against this implication we protest vehemently. The men who sign this protest are not crooks, whatever else may be thought of them. Bishops long accustomed to guarding against imposters have given approval to this project. We on our part have made sure to our own satisfaction that there is no question here of racket, swindle or fraud. This Choirmasters Course is an honest **quid pro quo** proposition: the subscriber gets what he pays for and is satisfied that he is getting his money's worth. He gets the best the faculty and its associates can give him: a thorough training in the whole field of Church music. Any musician who inspects our material will gladly admit that. Every phase of the art of church music is covered in detail with ample provision for competent correction, with several volumes of pedagogic victrola-records and with all the equipment the Institute can possibly provide. Our financial set-up is open to any auditor, and the only proper person to level the charge of racket is one who has not received what he was entitled to, or who has been consistently refused what was originally promised.

On first reading the bulletin issued by Father Rossini over the signature of his secretary, we took the attitude that if the Music Commission of Pittsburgh did not approve of the course given by the Gregorian Institute, there was nothing to do but acquiesce in their judgment and proceed as well as possible to spread the work outside the jurisdiction of the Commission. But we soon came to realize that an official pronouncement of the sort that appeared in **The Priest** last

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month, containing as it does rash charges and mistakes, might, if accepted by the Most Reverend Bishop of Pittsburgh and other Bishops throughout the country, do a great deal of harm, not only to our good name and reputation, but also—we are bold enough to believe—to the cause of better Church Music in this country.

Finally, we have no intention of entering into a controversy on this matter; and unless very serious charges are brought to light in the future, we will simply refer inquirers to this reply or to a reprint of the same. Mr. Bennett himself has in no way inspired this article, and we take this opportunity to reaffirm our faith in his ability and integrity and to hope that whatever misunderstanding there may have been between him and the Church Music Commission of Pittsburgh may in time be amicably adjusted.

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Editor:

Although you have a special sermon matter section (excellent, too!), I thought I might offer some help to my fellow priests by pointing out, if they haven't already noted it, that your first two issues contained a lot of other good matter for sermons, e.g., the dedication, for sermon on striving for perfection; Msgr. Newton's article for good solid instruction on Douai version; Bishop Noll's editorial, etc., etc.

With every wish for your continued success—

In Xto,
Rev. J. E. V.

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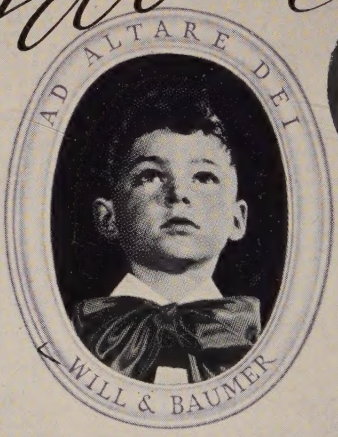

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